



The 39th

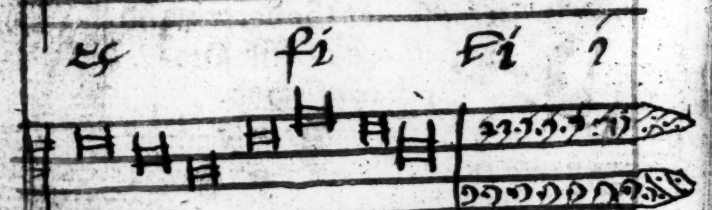
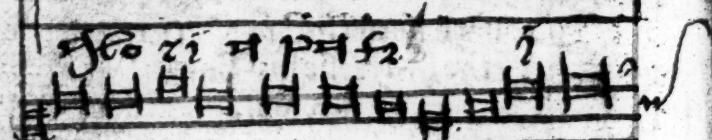
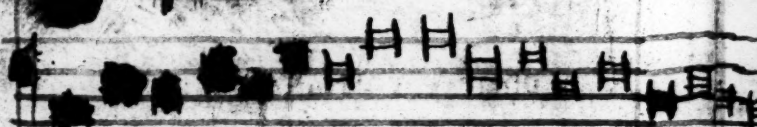
phete Iſaie/ tranſlated into
engliſſhe/ by Ge-
orge Hoge

My ſhepe heare my voyce.
(ſaith Chriſte) Ioan.

Every man that is of y^e tra-
the heareth the my voy-
ce. Ioā. p viii.

Deſpyſe not the doctrine and
warninge of the Pro-
phete of God.





Handwritten text in a script, possibly a mix of Latin and a local language, located below the musical notation.

58...246

¶ A Prologe into y^e Prophe-
te Iſaye.



This is the boke of y^e ſainctes
a actes of y^e prophete Iſaye
che fiſt of al prophets/as co
cerninge y^e office of ouerſei-
ge/preaching/a diligent wa-
atchinge ouer the congregacion of god
which office is noleſſe perelouſe then
ſorowful. This is Iſaye ſo ofte in the
angelis mouthes/ ſo familiare wth Iho-
an baptiſt a Paule/a of ſich autorite wth
ith Chriſt/ y^e he toke this boke a opened
it a red y^e Iwes a leſſon therof in the
ſynagoge at Nazareth. Luc. iiii. This
boke declarthe howe faithfull y^e Iſaye
watched a waited on his ſlok/wth what
conſtancy he warned/ how ſharply he
corrected a rebuked a at laſte comforted
the zogene. This prophete was in lyke
troublouſe tyme a ſynful worlde as we
at now when deſtruction a captiuite was
at hande/a men wer fled bakwarde fro
y^e true worſhype of god to y^e worſhippin-
ge of ſtockes a ſtones/ puttinge al their
confidenc in ſteward worke a holynes



RE

A Prologe into

invented of their owne Braines: when al
was done with pow^r & tyranye / with ou
trequite / trwe iugement / ad good ordre
Wherby we may wel see y^e merciful go
odnes of god which in so troublouse and
synful a state stered vp (as he dothe no
we) so excellēt a witte and so feruent a
spake prophete.

When men are geuen to synne & luste /
then sette thei al their myndes to disgo
yse their selfe / & so to playe the hypocris
tes y^e what so eu^r they do / it shalbe so k
raftely handled / so coloured / so paynted
y^e it maye apere well & rightuously / y^e &
godly done / be it neuer so cruel / neu^r so
Vngodly: ad this their hypocrisy when
they entende to staye it moste with sup
sticion & eloquence as with two stronge
pyllers (I will not set audacite betwene
thē / for y^e same hypocrisy is y^e moste vn
shamefaced boldenes) then thorow sup
sticion sayne they godlynes / & by eloquē
ce erudicio & knowlege. But agenste th
is krafty effeminate mockinge monstre
(as I saye paynteth hir) thus stayed on
ether

The Prophete Iſaie.

and not aſtʒr his owne doctryne & preceptes / puttinge our Bayne confidence in our workes leauinge his cōmaundements vndone. Also in readinge this heauēly Prophete / we muſte conſyder y we are the ſpiritual Iſrael & Iuda of the ſede of Abraham by faith vnto whom the lawe is geuē & promyſes are made that god wil be our god all alone ſufficient if we be perſite & walke in his wayes Geneſ. v. vii. Not withſtandinge yet are we aſtʒr y fleſſhe the Verge gentyles whō god of his mercy hath called into the place of the Iwes to be named his people. We muſte alſo remember in readinge this booke that Iſaie preacheth to vs (not to the carnall Iſrael only. It is we that nowe labour in lyke idolatrye & ſynne / let vs therfore take his warninges & terrible threateninges vnto our ſelues / there is now the ſame god / y ſame Chriſte yeſterdaye to daye & the ſame to continue for euer. Hebre. xiii. the ſame holy goſt the ſame ſaviour & that thoroꝝe the ſame faith / the ſame mercy / iuſtice / & iuge=

RE

A prologe into

a iugemēt abydinge vs: the carnall Is-
rael before oth^r nations was cutte oute
of Abraham: but we by y^e spirit of elect-
ion throw faith ar cutoute of the stone y^e
is christe Isay .li. Israel descended into
Egipte there oppressed in harde seruitu-
te: we descende into our owne wayes op-
pressed with synne for the which we are
Vnder the daunger of hell & deth. Isra-
el had their passe ouer in the remember-
aunce of their deliuerance out of Egipt
we haue ovr lambe christe offred for vs
into a perpetuall memoriaall of ovr deli-
uerance frome synne hell & deth. Isra-
el for their Vnbelefe was forsaken/ Sly-
nded/ & assayled of the Madiamites/ A-
malekites/ of y^e Assyriotes of y^e Antiochens
& Rhomans/ which brente their temple
destroyd their lande & led the into capti-
uite: we for our Vnbelefe are not with-
out our spirituall Sennacherib/ Nabuc-
hodonosor/ Antioche/ & our Rhomans co-
tinuallly fightige agēst Christ & vs le-
ading vs into captiuite Vnd^r their tradi-
tios/ burnige y^e Very tēple of god & dest-
roying

the Prophete Iſaye

eu'ry ouerſeer or preach^r plentifully ſp=
nd al manner of ryches y^e maye make for
the edifyinge of Chriſtes flocke: & take
awaye ſiche a biſhop from Moſes bokis
as Iſaye is / & the example y^e he lefte vs
to folowe in expoundinge the lawe (the
prophetes interprete y^e lawe & the newe
teſtamēt expoundeth thē bothe) & thow
ſhitteth vp the lawe and putteſt it owte
of mynde.

Cowte of Iſayes ſchole it pleaſed
god to ſende theſe two lights / that is to
ſaye Ioan baptiſte and Paule: hym to y^e
blinde pharyſayes & to their blinde diſci
ples the Iwes / & this to illumyn the ge
entyles ſittinge yet in derkenes. Ioan ba
ptiſte with oute doute preached many a
ſermone to many men before thei flocke
edforth ſo faſte to hym to be baptized co
feſſinge their synnes / but oute of what
prophetes ſchole he was ſente / the theme
and argument of his ſermons / the rou
ghe rebukinge and ſharpe threatening ſo
freely ſo boldly with oute feare of man
of what eſtate ſo ever he was playnely

A.iiii.

declaret

A Prologe into

declareth. Sayde he not frely to the pharisees and Saduceys. Mat. iij. For all they were in so grete opinion and autorite with the people for their vtwarde holynes / sayde he not openly to these hypocrytes / O ye edders whelpes who shal shewe you the waye to auoyde the vengeance to come? And with Paule was there no Propheete so familiare so ready to proue and to confirme his sayinges as was Isaye / as it aperethe in his pistels & sermons / especially in his pistle to the Romans. Where yn the nienthe and tenthe Chapit. When he came vnto the callinge of the Gentyles into the place of the Iwes now fallen awaye and reiecte (whiche callinge of the Gentyles and fall of the Iwes Isaye sawe and prophecied here moste clearly) how thicke (I praye you) alledged he Isaye be name brigiage i hisful sentences & hol testimonies garneshinge his pistle wth thez as y^e starres or nowerne y^e firmamēt: so y^e it maye be thought he watrd not his gardes of eny oth^r prophets ryuers so plentiful

entus

The Prophete Isaye.

entuously & so ofte/as he dyd of Isayes
swete floudes runninge in them so pue-
rly so plentuously and so sweetely. But
what nedeth me to remember the seru-
ants when y^e Master of all brought yn
no prophets testimones so sone as he dyd
his prophet Isaye the sonne of Amoz.
As when he came to Nazareth whe^r he
was broughtup & afty^r the custome en-
tred into their Synagoge on the Sabb-
ath daye and tosup to reade his lesson/
there was delyuerde him the boke of Is-
aye the prophete as yemaye se Luce. iij.
which he opened and fyndinge this pla-
ce of Isaye in the. lvi. chap. redde saynge
The spirit of god is with me / for the lor-
de hathe anoynted me / and sente me to
preache his gospel to the poore afflicte &
troubled in mynde / to byndup the wou-
ndis of thē y^e ar wounded & cōtrite i harte
to shewforth delyueraunce to men in
captiuite / & to open y^e prison to men in h-
olde / to publesshe the tyme of grace de-
creed of the lorde. &cetera. And when he
had redde / he shutte the boke and resto-
red

A prologe into

red it to y^e ministrate of the Synagoge.

And now at the laste (the worlde corrupte with the same Idolatrye ad lyke abhominaciō as it was in Isayes tyme & at Chrystes comynge / Whom therfore ther muste nedes abyde lyke destrucciō & captiuite / if we be not captiue al redye) God of his infinite goodnes hath restored vs his prophete Isaye speakynge playne englysshe which haue ben locked vp longe in latyne so y^e the laye mā (I dare saye) vnderstode hym not / nor yet parauenture many that repute thez selfe learned. Nowe maye we reade him for the moste parte gatheringe grete fruite with oute eny grete glose / so y^e we bringe with vs a pure harte purged from all carnall affects askynge vnderstandynge of god by whose spirit it was al spoken : so that we knowlege oure vngodlynes our Idolatrye & falsse worshipec with our lippes / our hartes beinge farre fro god which hitherto haue: rendred feare & worship to him aftr the doctryne and cōmaundemēts of men. Isaye. xxxix
and

the Prophete Iſaie

etſ: ſyde/ y goodnes of god hath euer ſet
 godlynes & erudiciō / not this erudicion
 which is ſone puſtvp w^t y haſtpe wyn-
 de of vaine glorie/ but y which is iſlām-
 ed w^t y ſoft oyle of charite/ y y godlye le-
 rned might mo^r clearly ſe & pearſe thoz-
 owe y Vayne Vyſare of hypocryſy. fore
 wher cā ſupſticiō hvd hir ſelfe but godly-
 pnes wil finde hir out: & how cānot paſt
 ted eloquēce & bolde babling but fear go-
 dlye erudicion? ¶ Wherefore/ when it
 was ſo y in Iſayes tyme Vyce raigned
 ſo ſore (but yet thozow y ſauoure of hy-
 pocryſy it was taught for Vertue) & cur-
 riouſe fables walked in y ſtede of goddis
 worde/ the lorde ſtered vp this heavenly
 witte whō he had made before to fighte
 agenſte this wylpe effeminate monſtre
 with al hir longe tayle/ thinking it con-
 uenient for y ſtate of y worlde to brygfo-
 etſ. ſo wel apopnted a prophete agenſte
 ſo deſpycate an enympe: which prophete
 ſhul not only fight w^t ſtrength/ but al-
 ſo with prudence & polycpe/ y y ſpirit ſh-
 uld not wante his aparel/ & y becauſe y y
 thoſe

A Prologe into

those dayes men studyed to painte their
speache & to coloure their wordes. Wh²
fo^r his counsel (which cannot be deceau^d
ed) toke effect: & this prophete cam forth
a man right godly / prudēt / cōstāt / Behe
ment / learned / ientle / welnourted / & of
a singler witte: which so stretched forth
al y powers of his gistes agenst this vi
fard hypocrisy & effeminate skorne for
y poore chirches profite / y his godlynes
wth erudicion / his prudence with huma
nity / his constancy with vrbanity / his re
bukinge with Vehemence / al togith^r m^g
yght fight in their place ad tyme: so y if
thou woldst esteeme al the gistes of a pr
ophete with pure iugement / sette I saye
alone: to whose faithful office of preach
ing & prophecyng god ioyned so excellēt
erudicion & grace & gaue hym vnto vs
vnto vs (I saye) & not only to the people
of Iuda. Let vs therfore with thankes
heare & reade this godly Prophete dili
gently / in whom we shal fynde the hea
venly & cleare solutions of al qstions pe
rtayning to christen religion: here shal
euery

The prophete Iſaie.

roying his people. Iſrael wete dype ſhoode thorow þe ſea/ his enimies drowned: we are ledde ſuerly thorow þe perellouſe ieopardies of this iſſet & troublouſe worlde ſo full of perſecution/ wheryn our Pharaos/ this Leviathan/ this Dragon playeth mocketh & taketh his pleaſure for a tyme Iſaie. .xxvij. But he is nowe in drowninge ſynking downe to þe botome lyke leade/ kylled wth þe breathe of goddis mouth/ þis is to ſaye with his almyghty worde: for now is þe daye cū of þe which Iſaie theiſ ſpeaketh þe þe lord ſhal viſet this inuincible ſpēt Leviathan wth his harde/ great & myghty ſwerde/ þis is to ſaye wth his eu^{er}laſtinge worde/ which ſo mercifully nowe offred vs we do not onely receaue but diſolētly reſiſte it wth ſwerde ſpyer & wat^{er} & wth oth^{er} innumerable & itolerable tormēt^{es} & ignomynies/ Let vs knowlege this greivouſe offence cōmitted agēſt god/ agēſt his worde/ & þe profeſſours therof: we are all ſynners & wāte þe prayſe (as ſaith Paule. Rom. iii) þe ſhuld be geuē of vs to gad/ þis is to ſaye we wāte þe ſaith whe^{re} bi
he wolde

A prologe into

he wolde be glorified: then prayse & glo-
rifye we God when we beleue & christe
is geuen vs to dye for our right wisma-
kige as testifyeth paul: Roma. iiii. of
Abraham/ which made stronge in faith
gaue this prayse & honour to god/ assue-
red & perswaded that he & promised hym
was able to performe it &cet. In this se-
ntence is I saye hole: whom to heare fa-
ith fully/ to reade frely & diligēthy/ to vn-
derstande truly/ graunte vs our mercy-
ful fath^r which wolde al his electe to be
saued & come to the knowlege of & trut-
he by his spirit of truthe. Amen.

Burne nomore goddis worde: but mē-
de it where it is not truly translated.

A note/ for the clearer vnderstan-
dinge of the Prophete.

Tye muste holde diligently in mynde &
storpe of these. iiii. kinges in whose day-
es I saye prophced/ which storpe begi-
nneth at the. v. Chapiter of the fow-
erth boke of the kinges where Azarias
called here Ozias beganne to raygne &
so forth to y^e raigne of Josias: rede also
in the

The prophete Iſaye.

in the ſeconde booke of Paralipom. frome
the. xxvi. to the. xxxviii. chap.

The diuiſion of this booke accordinge
to theſe. iiii. kinges / & what was prop=
hecied in eche of their dayes.

Under Ozias / Iſaye prophecied from y
beginnige of his booke vnto the. vi. chap

Und^r Joſhā he ſawe y viii. of y. vi. cap.

Und^r Ahaſ he prophecied fro the ende of
y ſixte vnto the ende of the. viii. cap.

Under Ezechias he ſpake fro the. viii.
vnto the. xl. chapiter. The reſte vnto

the ende of the booke we haue no cert=
ayntye wheth^r he ſpake it Und^r Ezechias

or in Manasseſ dayes his ſucceſſou^r
But this is certayne that from the. xl.

cap. vnto the. xlii. he prophecieth y ſto=
rye of kinge Cyrus ad the deliuerance

out of y captiuite of Babylon / & from
the. xlii. vnto y bokis ende / he prophecieth

clearly with out eny figure of Ch=
riſte & of his chirche / notwithſtandinge

yet Und^r y forſayde kiges he mixte his
ſayiges w^t many clea^r prophecyingis of

Chriſte and his kingdome.

The first of these is the fact that the
 second of these is the fact that the
 third of these is the fact that the
 fourth of these is the fact that the
 fifth of these is the fact that the
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 hundredth of these is the fact that the

The title of this booke.

The vision of

Prophecy of Iſaie the ſonne of Amoz:
whiche he prophesied vpon Iuda & Hieruſalem/in the dayes of Ozias/Iotham/
Ahaſ/Ezechias/Kinges
of Iuda.

The firſte Chapter.



Hear heauen/and liſten erthe: for it is the Lorde that ſpeaketh. Childerne haue I nouerſtred and promoted/and they haue deſpightfully rebelled agaiſte me. The vnreaſonable ovr knoweth his owener: & the very aſſe his maſters ſtall: but Iſrael is vnſenſible/my people is with oute vnderſtandynge. Oh ſynfull nation/a nation laden with wikednes/a miſcheyuous generation/peſteſent children. The very Lorde haue thei forſakē / & euen hym that choſe & made holy Iſrael haue thei prouoked to anger / & are fled backward.
de. with

The firste chapiter. Of Iſaie

de. withe what plage more shall I then
ſmyte you: ſith the more ye are correkt &
worſe ye are. All your heads ake & eue-
ry harte is ful ſyk: from toppe to toe is
ther not an hole place in all your bodye
All are woundes / runninge ſores / ful of
botches & blaynes / which noman maye
clenſe or bynd plaſter to / nor yet ſowple
with eny opntement. your regiõ is deſo-
late / your cites are brent vp with ſyer /
your lande before your eyes a ſtrāge na-
tiõ devowert: It is waſted ſyk as wi-
th a cruel hoſte. And y daughter of Zi-
on is leſte a lone ſyk an hovel in a byne
parde / ſyke a ſkoulke lodge in tyme of
warre / and ſyke a beſeged cyte. And ex-
cepte y lord of powers had ſaued vs a
fewe reamnauntes / we had bē ſyke So-
dome and Gomorre. Heare therfore the
worde of the Lorde ye prynces of Sodo-
me: And thou people of Gomorre / take
hede to the lawe of owre God ſayinge
thus: what haue I to do with power ſo
manysfolde and ſo ofte offeringes and
ſacrifices? I abhorre power brente we-
thers:

The firste chapter. Of Ihu

thers: I am ful of the kidnese of power
fatte beastes / the bloude of open / of lā-
bes and gotes thei yrke me. Whē ye co-
me to se my face / who requyret hese of-
feringes at your handes: Is this y waite
to trede my temple: Offere no more (I
praye you) your giftes thus in Bayne.
this incēse is abhominacion to me: your
festes of the newe mone / your Sabbath
dayes / and solempne festes I maye not
a waye withe: for ful wꝑked are power
ydle congregacions / power kalendes
and series my harte hatethe / power sa-
stes are all in Bayne: I am wery of the-
se thinges / and it yrketh me to se them.
when ye shal stretch forth your handes
I wil hyde myne eyes from you: And
pray ye never so miche yet shal I not he-
are you: for your handes are bathed in
bloude: wasshe ye & be cleane / put a wa-
ye your puel thoughtes & croked couns-
ells oute of my sighte: ceasse to do hurte
& studie for equityte: seke iustice / deliuer
the oppressed / avenge y poore fatherlesse
& defende y cause of the wedowe. Come

The firste Chapter

hither (I praye ye) and let me be proued
(saith the Lorde) . when your syn-
nes were as redde as skarlet / were thei
not made as whyte as snowe ? And
when thei were as redde as purple / we-
re thei not made as whyte as wolle ?
If ye wil heare and be ruled / shal ye not
take your plesure even of the best frutes
of the londe ? But if ye wil be steffe ne-
cked / thinke ye not to be deuourde wi-
th swerde ? Surely God hath so promp-
sed with his owne mouth. But howe
is it thus come to passe / that this cite
whiche sometyme was faithfull / ful of
equite in the whiche iustice was ex-
ercysed / hath thus changed hir face lyke
an harlet / and is now become a mur-
derer of hir owne innocēt citsens ? Thi
syluer is turned into drosse / Thy wyne
is marred with the water / Thy rulers are
betrayers and baksliders frome God /
even felowes vnto theues. All they lo-
ve gistes / and are sentence sellers : they
restore not his righte to the fatherlesse
and the wedewes cause comethe neuer
at them.

The firste Chapter

at the. wherfore/ th^y saith the lorde god
of powers and the myghty forthleader
of Israel. Blasse/ I muste neades ease
my mynde and be auenged vpon my ad
uersares. I shal suerly sette my hande
vpon the: & I shal seeth oute thy drosse
and trye oute thy pureste/ and I shal ta
ke awaye all thy leade. Aftyr this shal
I restore the thy iuges ad senatours as
they were before. And then shalte thou
be called the cite of rightwysnes and
the faithful towne. Thus shal Zio no
we redemed from captiuite/ be accus
med with equite and exercised in righ
twisnes: when the vngodly transgress
ours and bakslidders frome the Lorde
shalbe alto broken and vtterly peresshe
And excepte ye be affhamed of your sto
ckes and Adolls in wodes and hilles in
whiche ye delighted/ and leue your gro
ues and gardens which ye chose for yo
we: ye shalbe lyke okes whose leaues
fal a waye/ and lyke a garden with ou
te water. For the glysteringe glorie of
these images shalbe turned into stubble
and

The seconde Chapiter. Of Isaye
and the makers of them into sparkes of
fyer: and bothe of them shalbe brente to
gither/ noman quenchinge them.

The seconde Chapit. the title presyded

The worde whiche was shewed
vnto Isaye y sonne of Amoz/
vppon Juda and Jerusalem.

Thus shal it be in the laste da
yes. The hill of the house of the Lorde
shalbe so prepared and set vp/ that it sh
al apere aboue al the toppes of wother
hilles: And then shal there flowe vnto
it all Gentyls / and infinite folke shal
go forth sayinge one to a nother: come &
let vs ascende vnto the hyll of the lorde/
to the house of the god of Iacob / th
at he mought teache vs his wayes / ad
that we mought walke in his pathes:
for oute of Zion the lawe shal go forth
and the worde of the lorde frome Jeru
salem/ that he mought be a iuge amonge
the Gentyls/ and rule therewith th
at infinite multitude. And then a none
shal thei canse their swerdes to be smy
ten into matokes and coultres / and th
eir spea

The seconde Chapiter. Of Iſaie
eit ſpeares into ſythes and ſpykels : for
the one nation ſhal no more liſte vp ſwa-
rde agenſte the other / nether ſhal they
enymore exercyſe them ſelfe into bat-
ayle. And now ſpeake I vnto the (o h-
ouſe of Iacob). Come neare (I praye y-
owe) that we mought walke togiſther
in the light of the Lorde. But wherfore
do I bidde the (o thou vnhappye houſe
of Iacob) ſeing & thou with thy people
ar now fled backe fro y Lorde: for ye are
far worſe then power elders both in ſo-
th ſaigs aſtyr y maner of y paleſtynes /
in calkynge of mennes birthes ye paſſe
euē y very haithē: for as ſone as yor
ur lande abounde in goolde & ſyluer / &
ye knewe non ende of yor treſur: / as ſo
ne as it was repleneſſhed with horſemen
& chariets: a none was it ful of Idolls &
ymages / euē y workes of yor owne hā
des which ye made with yor owne fin
gers: ye / & ye worſhipte thē: But doiſte
thou (o mā) ſal downe befoʒ theſe Idolls
& worſhipeſt thē: ye / & y ſo ſuperſticio-
uſly / ſo ſteffly / y no thigge may plucke y

The second Chapter.

frome them: Gete the hence quikly / go
hyde the in the rockes of stone / runne
into the chynnes of the erthe frome the
sight of the fearful iuge and frome the
brightnes of his maiestye: whiche cast-
tehdowne the highe lokes of the proude
men and layethe the stowte ful lowe/
whiche shalbe alone aboue al exalted so
mightely in the daye of Vengeaunce taki-
ge. for that daye of the lorde of powers
shal take vengeaunce vpon al pryde &
stowtenes / vpon al elacion & oppressi-
on: It shal reache vnto the highe Le-
ders of Libani and vnto the steffe okes
of Basan/it shal mete with al the hig-
he mountaynes and hylles/and shal co-
me by all the hyghe towers/and vnto e-
very wall of defence/it shal stretche vnto
all the shippes of the sea & vnto wh-
at so euer is goodly and plesaunte to be
holde: & shal thrustedowne the proude
countenaunce of man/ & shal laye ful lo-
we his highe lokes. for the lorde alone
shal haue the victorie in that daye.
And the Idoles shalbe vtterly destro-
ped.

The thirde Chapiter.

ped. Men shal krece into dēnes of stone
¶ into the chynnes of the erthe from the
face of the fearful iuge / & frome the bri-
ghtnes of his maiestye / when he shal
prepare hym to come & smyte the erthe.
¶ Then then shal mā cast awaye his go-
olden goddes & images of syluer which
he had made hym to worshipec thē: then
shal he caste thē to molles & backes th-
at he myght the more spedely runne in-
to these haues of stone to hyde hym sel-
fe in the rockes frome the face of the fe-
arful iuge / and frome the glorie of his
maiestye: when he shal prepare hym sel-
fe to come & smyte the erthe. Cap. iiii

Ye canne wel beware & avoyde an
haasty malencoly man: whiche
dothe all thigē in a garesse furre
¶ Se then ye take here goode hede: for it
is y^e lorde god of pow^{er}s that is nowē an-
grye / & wil take a waye frome Ierusalē
& Iuda all substance & strength / al ma-
ner of sustenance both of meate & dri-
ke / capytayne and souldier / iuge & Pro-
phete / the sage wyse & senator / petre ca-
pitained



The thirde Chapiter. Of vsaye

pytayne and men in authorite / lawy-
ers and learned / masters of workes and
orateurs. And I shal set babes (saith y
lorde) to be your princes / and wylpe effe-
minate skorners shal be your rulers .
And the people shal do wronge and vio-
lence one to a noth^r / even neghbour a-
genste neghbour: the bope shal countre-
oll the sage / and the knave the noble.
Every mā shal set holde on his brother
which is of his fathers famylpe saying
thou haste a good cote thow shalte be o-
wer capytayne / for thow maiste abyde
this hevpe bronte : then shal he a non
swere and saye: I cannot remedie it / for
in my nowne house is ther nether mea-
te nor moneye: make not me then y he-
ad of the people: for Jerusalem shal fall
and Juda shal go to wrake / for both the-
ir speach / studepe / and thoughtes / all are
agenste the lorde to prouoke the counte-
naunce of his maiestye to anger . The
hevpe changing of their chere bewrieth
and betrayeth them: ye thei declare the-
ir owne synne lyke the Sodomytes /
neth^r

The thirde Chapter. Of Blaye

neth^r can thei cloke it. wo be to their ly-
ves / for grevous punysshment shalbe th-
eir rewarde: By which punishment they
now thus taught at the laste / shal saye
Blessed at the rightwysse for they shal
eate the frutes of their studye. But con-
trarywise: wo be to the Ungodly and wy-
kedman which shalbe rewarded accordi-
ge to the workes of his owne handes .

O my people / ful gredye tyrauntes and
craftye brybers are thy rulers and wea-
ke women have the in subiection. O my
people / thy leaders are deceyvers and
leade the oute of y waye / thei trede oute
the steapes of thy fete. The lorde is co-
meforth to reason the matter / he is red-
ye to be iuge for the people: for the lorde
shal come to trye it by iugement withe
the elders and rulers of his people say-
inge: ye haue brent vp my byne yarde:
the spoyle of the poore is in your house:
wherfore stape ye th^r downe my people
togith^r / & grynde ye th^r togith^r y faces
of the poore: Euen thus shal the god of
pow^rs reprove these mē / saying: because
the

The thirde Chapiter

the proude daughters of Zion go with
so forth stretched neckes / withe so false
wynkinge eyes / and with so wanten &
light behaviour: therefore shal the lorde
cliffe the crownes of the daughters of
Zion / and so make bare their beutye in
that daye: and the lorde shal take from
them the beuteful glory of their aparel
their chaynes and stomachers / their par
telettes / their armelets and surlettes
their costelye broydred clothes both go
wne and kytel / pomaunders / muske
balles and earinges / ringes and frötel
lettes set with goolde & perle / their cha
ges with their frockes / their kerchewes &
pinnes their glasses & lawndes / fillettes
& heartbendes: And for their swete sav
ours thei shal haue stynke / for their co
stious girdles they shal go loose / for the
eir heare broyderd with goolde thei sha
lbe balde / and for their softe stomachers
thei shal were sacke & hayer: & fore the
eir fayernes thei shalbe sonne brête. po
wer housbondes / even the moste stron
gest of the shalbe smyten downe withe
swer.

The fowerth Chapter

swerde in batayle. Their gates shal expresse their moorninge & hevyneſſe / & theſe kareful women ſhal ſit vpon the grownde deſolate / and then ſhal ſeven women ſet holde vpon one man ſayinge : what ſo euer meate and ſubſtaunce we haue / we bringe it here all togither to the in commune / ſo that thou wilt let vs be thy wyues called after thy name to take a waye oure obprobry and calamite.

The fowerth Chapter.



After this ſhal there aryſe that Joyful floureſhig budde of the Lorde : and this noble & goodly frute of the erthe ſhal ſpringe vnto thoſe Iſraelites which ſhal eſcape and be ſaued : & the remainaunte that ſhal be lefte ſalle in Zion and Ieruſalem ſhal be called ſayntes / even all thoſe in Ieruſalem which are writen amonge the lyuinge men. And then when the lorde hath waſhed awaye the filthenes of the daughters of Zion / & with the blaſte of his hotte vengeance hath purged Ieruſalem frome bloude : the lorde ſhal crea-

The fyfte Chapiter. Of Iſaie

ſhal create a clowde & ſmoke be daye / &
 be nighte the brightnes of flaming ſpyer
 over every buyldinge of the hill of Ziō
 and over every congregacion rowndab-
 oute it / for it ſhalbe defended withe all
 his gloriouſe mighty power : that it ſh-
 ulde be in tyme to come a tabernacle ad
 a ſhadewinge place be daye frome hea-
 te / and alſo a refugye and ſhelter to hy
 de vs fro tēpeſtes & rayne.

The fyfte Chapiter.

And nowe therfore wil I ſinge vñ-
 to my welbeloued frende a ſonge
 vpon his vyne parde. My we-
 lbeloued made hym a vyne parde in a
 pleaſaunte and a plentuouſe ſoyl : wh-
 iche he cloſed rownde a boute withe a
 ſtone wall / and he planted it withe
 the moſte nobleſte vyne: In the middeſ
 of it he ſet vp a tower and made the^r yn
 a wynepreſſe: lokinge that it ſhulde ma-
 ke grapes / & it yilded thornes. wherfo^r
 nowe O ye citeſens of Jeruſalē & al
 at of y^e londe of Iuda / I reporte me vñ-
 to powe / deterne powe betwene me and
 my vy

The fyfte Chapiter. Of Iſaie

my Vyne parde / what thinge more cou-
lde I haue done to my Vyne parde wh-
ich I did not to it: And wherfor then (I
lokinge y it ſhulde haue yilded me gra-
pes) hath it brought me forth thornes?
Suerly I ſhal ſhewe you therfor what
I wil do to my Vyne parde. I ſhal go b-
reke vp hir fence y ſhe maye be robbed &
deſtroyed: I ſhal thro downe hyr wall
y ſhe maye be troden downe with men-
nis fete: I ſhal leue hyr deſolate al a lo-
ne / noman to cut hyr / nor yet to digge
hyr: She ſhal be overgrowne with bry-
ers & thornes: & I ſhal forbyd y clowdes
to geue hyr eny rayne. But yet y Vyne
parde of y lorde of hoſtes is the houſe of
Iſrael / & y mē of Iuda at his goodly p-
lētuous plantes which (when he loked
for iugemēt) lo al wasful of iniquite: w-
hē he loked for equite: lo al was iniurpe
& cōplayntes. wo be to yow y ioyne ho-
uſe to houſe & laye felde to felde vntyl
there be no more come leſte for yow as
thogh ye wolde haue y worlde all a lo-
ne. But y lorde of pow's roundeth me i
my

The fyfte Chapter.

myne eare saying: If these grete and sa-
per houses be not leste a lone nomā dw-
elling in them: ye/a vyne yerde of .v. a-
kres shal yilde but a fyrkyn of wyne: &
of .30. busshells of sede skāt shal aryse th-
re. wo be to the haunTERS of dronkenes
whiche ryse erly to drinke/cōtinuinge in
it tyl nighte beīg hot with wyne: in wh
ose bankets there are harpes and lutes
taberet & pype washed with wyne. but
in the meane tyme / the very worke of
the lord thei beholde not / nether consy-
der thei what his hādes haue made. Be-
cause therfore that my people hath no
knowledge / thei ar sone brought into ca-
ptiuite / their nobles are made thynne
with hunger / and the proude multitude
peresheth for thirste: And for this cause
the helles haue opened their vnsaciab-
le throttes and thei moutthes gape be pen-
de mesure / that thither mought descen-
de pryde / pompe / riches / and al that are
addicte to these vices. Thus is man pl-
ucked downe / the stowte stoupeth / and
highe lokes are abated: but the Lorde of
powers

The fyfte Chapter. Of Hyspe

powers and the holy god is exalted and
stableshed into a gloriouse exēple of eq-
uite and rightwisnes / that the poore lā-
bes might be fed of the thinge apoynted
ther / and the stourdy stravyge rammes
mought go graze vppon the baren deser-
te. Wo be vnto these Bayne skorners w-
hich drawe vnto them selfe wykednes
(as ye wolde saye) with a lyne: and pluk
synne also to them even with carte rop-
es: in whose mouthes are al wayes the
se sayinges / let hym worke on faste / th-
at we might once se it / let the mynde of
Hsraels holy maker come to passe and be
once presente that we myght once kno-
we it. Wo be vnto them that saye that
thing to be euel which thei knowe to be
good / and that to be good which they k-
nowe to be euel: which reken derknes to
be light / and the lighte to be derknes / &
that that is bitter / they saye is swete / and
swete to be bitter. Wo be to thez that ac-
wyse in their owne eyes / and haue vnder-
standinge in their owne iugemente.
Wo be vnto these grete drinkers of wy-
ne / and

The fyfte Chapiter. Of Hyspe

ne / and to men hardpe to receyue drow-
kenes: which absolue y wiked for gistes
and condempne the iuste for his right-
wisnes: wherfore lyke as y tonge of the
fyre licketh yn the stubble / and as the
flame consumethe the strawe: even so
their rote putrified / the flow^r of them
shal Baynesshe a waye lyke duste whi-
ch contempne the lawe of the lorde of po-
wers / and despyse the worde of hym th^e
at maketh holpe Israel: wherfore y w^r
rathe of the lorde is kyndled agenste his
people / and he hath turned his hande to
smpte them / that these hilles mought
tremble / and their carcasses mought
lye stinkinge lyke dongehills in the hi-
ghe wayes. And yet after al this shal
he nothinge abate his wrathe / but sh^e
al yet farther stretch forth his hande /
a shal geve a token to the straunge nac-
ion a farre of / whisteling the frome the
farthest partes of the erthe: a lo / thei
shal come a none / a that swyftlye: Th^e
ere is not one weaue or faynte emonge
them / not one of them drowse or sleape
ye / their

The sixte Chapiter. Of Hyspe.

pe/ their girdles a boue their raynes to
heido not once slak / nor yet vnloose the
latchets of their shoes / their arrows are
sharpe and their bowes redye bente / th-
eir horse howres shode as sharpe as fle-
yntes / and the wheles of their charpe-
ts turninge lyke a whirlewinde. Th-
is nacion roreth lyke a lyon / and gren-
neth lyke the lyons whelpes / they sh-
al grenne and snatche vp their prey /
nether shal there be one that maye esca-
pe / nor yet eny that maye delpyuer them
Thei shal grenne vpon the people of Is-
rael at y tyme like a fyerce sea . Then
if we beholde the erthe / lo / all shalbe de-
rkenes / and no refugye . If we beholde
the starres: lo / they shalbe derkened in-
to ower heuynes with oute hope. Ch. vi

The yere in the whiche Drias
the kynge dyed: I see the Lorde
sittinge in an highe seate all a-
boue / and the trayne of his robe filled y
temple. And the Seraphims apered a-
boue ouer him / and eche of them had si-
xe winges: with two of their wiges th-

L. 2. ciko

The sixte Chapter. Of Iſaye

ei kouerde their faces / & with two thei
kouerde their fete / and with the tother
two they flew / and they kryed to eche
other ſayinge: Holy / holy / holy is y^e lor
de of powers : all the erthe be fulfylled
with his gloriouſe maiesty: ye and the
poſtes with their windowes were mou
ed at the Voce of theſe angels kryinge
& y^e ſame houſe was ful of ſmoke: then
ſayde I / Ah laſſe / for I was a ſtonned
in a ſmych as I me ſelfe beyng a man
hauynge polluted lippes / and conuerſ
aunte with the people hauinge alſo pollu
ted lippes / yet not withſtandinge / had
ſene with my eyes a kinge / even the lor
de of powers . Then one of the Serap
hims flew vnto me bringinge a quicke
cole taken frome the alter with a papper
of tonges: and he touched my lippes ſa
ynge theſe wordes: beholde / as ſone as
this cole hath touched thi lippes thy in
iquite is gone / and thy ſinne is purged.
farthermore I harde the Voce of the
lorde takinge aduynente on this ma
ner: whome ſhal I ſende? Or who ſhal
go on

The fyfte Chapiter. Of Iſaie

go on ower message: And then answer-
de I: lo/ here at your plesure to sende me
And he sayde: Go thy wayes and saye
Vnto this people/ye shal heare Verely/
and yet shal ye not Vnderstonde/ and ye
shal see playnly/ but yet shal ye not kn-
owe: Make grosse and fatte the hartes
of this people/ make thicke their eares/
and kover their eyes/ lest they see with
their eyes/ or heare with their eares/ or
Vnderstande with their hartes and so be
conuerted and saued. And here I began-
ne to speake for them sayinge: Howe lon-
ge my lord: Vntil the cytes (sayde he)
be destitute their dwellers/ & not a man
lefte in the houses/ and the grownde be
laid voyde: For ful farre shal the lor-
de baneshe the men / and there shal be
greate destructiō in the londe: but yet sh-
all there be lefte a tythe in it to retur-
ne a gene / so that their pasture shal be
restored: and as their okes and lyne tr-
ees caste of their frutes/ even so shal th-
at holy seade shote forth frutefully em-
onge them.

L.iii.

The

The seventh Chapter.

Then was it so that in the raig-
ne of Ahaz y^e sonne of Gotham
the sonne of Ozias kinge of Ju-
da: Rezin the kinge of Aram and Phe-
cca the sonne of Romelie kinge of Isra-
el ascended to Jerusalem to laye sege ag-
enste it: whiche at that tyme they myg-
ht not wynde: & then tolde they the ho-
use of David that the Syrions wer co-
nfederde with Ephraim/ which tydyn-
ges made Ahaz with the house of Da-
uid to treble lyke trees in the wode syn-
pten with wynde. wherfo^r the lord sa-
yde vnto Isaye. Haue done and get the
forthe with thy sonne Iasus whiche is
lefte the/ and mete Ahaz at y^e heade of
the over pole in the waye towerde the
fallers felde/ and saye vnto hym. Se y^e
thou be still & feare not/ let not thy har-
te melte at these two tayles with theyr
smokynge spterbrandes / that is to saye
at the fure of Rezin kyng of the Syr-
ions/ and of the sonne of Romelye beca-
use the Syrions/ Ephraim/ and Rome-
lis sonne haue thus myscheuously cou-
nseled

The seventh Chapter.

nselde and conspyred agenste the / sayn-
ge. We will govp into Iuda and scour-
ge them and translate them vnto vs /
and we shal sette the sonne of Tabal to
be kinge ouer them: for even thus say-
th the lord: This thinge shall not rype
nor come to passe: but Damascus shal-
be y head of Syria / & Rezin shalbe y he-
ad of Damasc: & aftyr .65. yeaeres / Eph-
rai karyed awaye shal nomore be y peo-
ple: although now Samarya be head of
Ephraim / and y sonne of Romelpe y he-
ade of Samaria: If ye beleve not / yowe
are but gone to. And besydis thys / the
Lorde commaunded hym to saye th^e al-
so vnto Ahaz. Aske the some token of y
Lorde thy God / whether it be frome y
deapest benethe or frome the hyghest a-
bove. And Ahaz answerde: I wil not a-
ske / nether will I tempte the Lorde. W-
herfore he sayde. Heare then ye house of
Dauid / is it not enough for yowe to be-
ye men / but ye must weare ye my god to:
The lorde therfore his owne selfe shall
geve yow a tokē. Beholde / a mayde sh-

The seventh Chapter. Of Iſaie.

albe with chyldre and bringeforth a ſonne and ſhe ſhall call his name Immanuel. Boter and honey ſhal he eate vntil he can eſchewe yuel and choſe good: notwithſtandynge before this childe be thy wauen/ thy londe ſhall be deſolated/ for y which thou arte ſo a frayde of their two kinges. y e the lorde ſhal bringe both vpon the/ and vpon thy people / and vpon thy fathers houſe / ſiche dayes as haue not ben ſene frome the departinge of Ephraym from Iuda: that is to ſaye / he ſhal bringe vpon yowe the kynge of the Aſſyrions: for the tyme ſhal come that the lorde ſhal whyle for a flye which dwelleth beyende the flowde of Egypte & for bees which ar in the lande of the Aſſyrions / which ſhal come all hole together and beſege the euen with yn thy drye dykes at the kaves with in the rockes / in every wode / & at every ſtertinge hole. y e in that tyme / the Lorde ſhall haue the with a raſer / he ſhal hyper a raſer beyende the flowde Euphrates / euen the kynge of the Aſſyrions: and he ſhal

The aight Chapiter. Of Gsape

shal shave of the heares of thy heade & fete/and even thy Verpe berde shal be wyppen of: then shal the tyme come that a man shal lyue with a kowe and tway ewes/and for the plentye of mylke eate boter: for yet shal every on leste in the myddes of the lande eate boter and honney/and yet in those dayes a Dyne parden of a thousand Dynes bought for more then a thousand penyys shal be turned into bryers and thornes: for the kinge of the Assyrions shal not come hither armed so thicke with the bowe and arrowe as the bryers and thornes shal stande over al this region: Also every frutefull hill which was wonte to be delved and ploughed/then shal not a man come to them for feare of thornes & bryers / but shal serue to put yn heardees/and beastes to graze yn.

The aight Chapiter.



And then sayde the Lorde agene to me: take the a grete rolle and wypte yn it with a pen lyke a man Maherschallal hashbaz which ys to saye/ haste the to robbe/ spe de the

The ayght Chapiter. Of Hsaye.

de the to spoyle. Then I toke me certayne faithfull witneses / By the preste & Zachary the sonne of Barachy: and came vnto a prophetise which had now conceyued and brought forth a sonne: & the Lorde spake vnto me . Geve hym this name: hasty robber greedy spoyler: for before thys chylde can call Dadye & Māmye he shal bare away the riches of Damasce and the prynces of Samarye / yn y sight of the kynge of Assyrye. And agene the Lorde spake vnto me these wordes. For as mych as this people abhorreth the waters of Siloah that flowe so still / and hathe rather plesure in thys kynge Rezin and in the sonne of Rome: Lo / the lorde therfore shal let the grete myghty flowdis breke in vpon them / that is to saye the kinge of the Assyrians with the all his power: whiche shal aryse every where a bove their ryuers and run over all their bankes dryuynge into Iuda / redowndynge and swelling vpon even to theyr throtes : And the tyme shal come that the spreadinge
a brode

The ayght Chapter. Of Iſaye.

a brode of their winges ſhal kover the
breadeth of thy lande/ **O Immanuel.**

Get ye togiſther/ye people into counſel/
and all ye of the ſartheſte partes of the
lande caſte power heades togiſther/ haſte
ye togiſther to take counſell: and yet
ſhall all togiſther be yn ſayne. Concluſe
ye vpon eny thyng / and yet ſhall it
not come to paſſe/excepte Immanuel.

Thus then ſayd the Lorde vnto me takynge me by the hande lyke a guyde & nourteringe me that I ſhulde not go in the waye of this people ſaynge. Breke not power myndes aboute eny confederation with other for eny helpe: for althoughe this people ſpeaketh of nothyng but of coniurations and confederations: yet let them not fraye yow: but ſanctifie yowe the Lorde of powers: hi feare/hym dreade ye: for it is he that is y very holymakynge and the ſtonblynge ſtone alſo: even a rocke to ſal at/ſnare and net to ether of y houſes/that is to ſaye to Iſrael/ and to them that dwell aboute Jeruſalem: and many ſhall ſtomble

The ayght Chapter. Of Iſaye.

ſtumble at hym / they ſhall fall / they ſhall be broken / they ſhall be trapt and taken. Nowe (ſayth the Lorde) rolle vp thy teſtemony / and ſeale vp the lawe with my diſciples. Nowe ſhal I loke for the lorde (ſaith Iſaye) whiche hath hyd his face from the houſe of Iacob / and I ſhall truſte yn hym / both I me ſelfe and y ſeruant ſe whom the Lorde hath geuen me to be a miracle and woundre yn Iſrael for the lorde of powers pleaſure that dwelleth yn the mounte Zion. And when men ſhall ſaye to yowe (O my childe and diſciples of the lorde) aſke counſell of the Pythonyts and ſoth ſayers of ſorcerers and charmers: then anſwere yowe ſaynge: do not euery nation aſke counſell and knowledge of theyr owne goddes: ſhal they then aſke of y dede to know thinges concerninge the lyvinge: gete ye to the lawe and to goddes teſtymones: for who ſo ever ſpeaketh not aſter theſe wordes they are not of y morninge lyght. If a man be negligent and dyſpyſe the lawe / he ſmyteth hym ſelfe

The ninth Chapiter. Of Iſaye.

ſelfe agenſte a rok and faileth of his porpoſe / and when he thus faileth of his porpoſe / he ſhalbe angrie & ſo fret hym ſelfe that he ſhal curſe his kynge & his god. And when he ſhal loke ether Upwarde or downwarde to the grownde: ſo/all are full of anguyſhe derknes and tribulation ſloteringe aboute hym with the clowdes of erroure whiche ſhall not be taken from him that is thus greuously tangled in anguiſſhe. (as it haue bene ſene of late in the lande of Zabulon & in the lande of Neptalim) Ch. ix

In the firſte y^elonde was ridde of Za⁴. Re. ix
bulon and Neptalim: but at laſte it ſhalbe right greuouſly ſcourged: The londe of Zabulon and Neptalim laye by the waye frome over Jordan to the ſea / thorow Galile wherupon then bordred the gentyls / the folke that walked in derkenes / which ſhal ſee a grete lyght / and over them dwelling in the region of y^e dedly ſhadewe light ſhal ſpringe: thou ſhalt multiplie the gentyls / & ſhalt thou not therewith alſo magnifye

The nienth Chapiter. Of Iſaye.

gnifye gladnes: thei ſhalbe glad with y
as men reioyſe in their reapiſge & as mē
hauinge Victory/reioyſe in deuyding of
their proie. For y hevye yoke of y gent-
yles/ and the burden of their ſhulders / &
the pow^r of their tprauntes/ thou ſhal-
te breke euē as thou once deliuerdſt thy
people frome the tyranye of the Madi-
anites: ye / & al vpolente roberye / al ha-
ſtye inſurreccion / and al cruel bloud ſh-
ed ſhal ſeade the ſpyer: For a chylde ſhal-
be borne for vs / and a ſonne ſhalbe geu-
en vs / vppon whēſe ſhulders / Empery
and the gouernaunce ſhalbe put / and he
ſhalbe called the meruelous counſeler /
the myghtye God / the father everlaſt-
inge / the prince of peace: this kinge ſhall
neuer haue ende in encreſinge his Em-
pery & yet ſhal he therwith nouryſhe pe-
ace / ſittinge in the ſeat regall of Dauid /
ād in his kingdome / to mayntayne it in
equyte & rightwysnes frome thence in-
to euerlaſtinge: the zeale of y lord of po-
wers ſhal bringe this to paſſe. The lord
de ſente a worde into Iacob and it fell in-
to Iſe

The nienth Chapter. Of Iſaye.

to Iſrael: which all the people ſhal know/euen Ephraim & the citeſens of Samarye althoughe yet of a prowde harte thei ſaye thus: Ower buldiges of bricke are ſmyttē downe/but we ſhal builde thē agene with fower squared ſtones: ower houſes of wilde fig trees are broken downe/but we ſhal reſtore thē builded with Cedre trees: wherfore y lord ſhal ſtere vp Reſin with other enemies vpon thez: whom he ſhal ſo diſpoſe & ordre that Syrus ſhal come yn vpon y fronte of Iſrael/and the paleſtines ſhal come in on their backes and deuouer them with open mouth: and yet for al this ſhal he not ſwage his wrath/but ſhal yet ſtretch forth his hande: for nether the people returneth vnto hym that plagued them / nor yet ſeke thei the lord of powers. wherfore y lord ſhal kutof from Iſrael both toppe and tayle braunche and bande al at once / by the toppe vnderſtande thou the alderma and him y beareth the rule/by y tayle vnderſtande thou the prophete that preacheth the lyes
for

The nienth Chapter. Of Iſaye.

for they whiche preache this people to
be happye or blessed / are deceyuers / and
they that are thoughte happye emonge
them are the moſte nygheſt their deſtr
uction. Wherefore the Lorde delighteth
not in their yongons and is Vnmerciful
Vnto the fatherles and to their wede
ws / for thei are al hypocryts and kursed
and thei al ſpeake foliſhnes : and yet for
all this ſhall he not ſwage his wrathe
but ſtretcheth ſtil forth his hande: for th
eir Vngodlynnes burneth lyke ſper whic
ch is noureſhed with bꝛambles and th
ornes / and the ſmoke of their pryde flee
th forth lyke y ſmoke of ſper that is ſal
len emonge thicke bꝛyers: wherefore the
lande ſhalbe bꝛente in the wrathe of the
lorde of powers / and the people ſhall fede
the ſper: for noman ſhal ſpare a nother.
And if eny man turne hym on his righ
thande / he ſhal ſterve for hunger / and if
he turne hym on his lefte hande to eate
yet ſhal he fynde no fode / every man ſh
al eate the bꝛawne of his owne armes.
Manaſſe ſhal eate Ephraim and Ep
hꝛaim

The tenth Chapter. Of Hyspe.

haim Manasse/ and then shal these togith^r also eate Juda. And yet for all this shal he not swage his wrathe but stretch styll forth hys hande. Chapi. x.

Woe be to yowe that make vngodly lawes/ and set statutes to harden to kepe/ to oppresse the poore in iugement and vtterly to beger my afflicte simple people with stryfe and lawe/ that the wedewe myght be a praye for yow/ and to robbe the fatherlesse. What then shal ye do in the daye of visitation and destruccyon cominge frome a farre: to whome then shall ye flee for helpe? Or where shall ye leave yowre glorye for a pledge that ye be not caste into setters or fall into emonge the slayne? And yet for all this shal he not swage his wrathe but stretche still forth his hande. Woe be to Assar also the weapon of my wrathe which holdeth the rodde of my indignacion in his hande: for I muste sende hym emonge hypocrytes/ and to people that hath deserued my indignacion shal I sende him to ro-

The tenth Chapter. Of Haze.

6be and to spoile thez of al that thei haue / & to stampe them vnder his fete lyke the dyrte in the streates: not with standinge / yet he himselfe shal not so consyder y thinge / nether thus thinke it in his harte: But hitherto loketh his harte his luste is to destroye ad to wpe awaye with his swerde not a fewe folke / for thus thinketh he saynge with hymselfe: Are not al other kinges and princes trybutares vnto me: shal not I subdwe to me Calenum as easelye as Tharrhamim: and as sone take Antioch as I haue Arphad: and Damasc as Samariam: (as who saye) I haue goten by my nowne power these kingdoms in y which Idols & karued images ar worshipped / and can I not then get Ierusalem and Samarye: shall not I be as able to do to Ierusalem and to hir Images as I haue done to Samarye and to hir goddes: Then the tyme shal come (saith y lord) when I haue fynished al my worke in the mounte of Zion and Ierusalem / y I muste dysset and loke vpon this
Golye

The tenth Chapter. Of Iſaye.

Goyſe byrde and ſo fortunate a fellowe
even vpon the ſtoute harte of the kynge
of the Aſſyrians and vpon his hyghe
oke: for thus he thinketh of him ſelfe: By
my nowne power and wyſdome do I t=
heſe thinges: for I am wiſe: It is I th=
at haue taken awaye y cooſtes of y na=
cions and haue ſpoyled their princes: ad
I lyke a gyaunte haue plucked downe
men ſittinge a loſte: and the hoſtes of y
innumerable people with theyr ſubſta=
unce are al brought into my handes as
egges into a neſte: for I haue gatherd to
me every region of the erthe even as ſca
tred egges are gatherd together into o=
ne place / and there is not one in the me=
ane tyme that dare move his winge / y
dare open his mouthe or once chatter a
genſte me. But (I praye you) dothe y
aye glorie agenſte hym that ſetthe it
to cutte therwith: Or doth y ſawe ma=
gnyfy it ſelfe agenſte the drawer there
of: this were as lyke as though the ro=
dde ſhulde lyft vp hyr ſelfe agenſte hyr
bearer and the ſtaffe exalte it ſelfe age=

The tenth Chapter. Of Iſaye.

ſte the ſmyter as though it we^r no tre:
ee: Wherefore the Lorde God of powers
ſhal ſende penurye into hys plentuous-
nes / and ſper ſhal krece in vnder his po-
w^r and waſte it: and the lyghte of Iſr-
ael ſhal be his ſper / and Iſraels ſanctu-
arye ſhal be his flame / which ſhal kyn-
del and devour his ſpyers and thorne-
es all one a daye. Alſo the beutye of his
wodes and hilles ſhal be vtterly conſu-
med / and in concluſion he hymſelfe ſh-
al be lyke a chaſed Bagabonde / and the
reaſte of his trees leſte in his wodes ſh-
al ſtande ſo thynne that a chyld maye
tel and write them. And then the reame-
naunte of Iſrael and thei that ſhal be ſa-
ued pertayninge to the houſe of Iacob
ſhal no more cleave to hym as their ſm-
yter: But by faith they ſhall truſte to
the Lorde that maketh holy Iſrael: th-
ere ſhal but a fewe (I ſaye) retorne / ev^r
but the reamnaunte of Iacob (I tel po-
we) ſhal be turned to the myghtye god /
for althoughe (O Iſrael) thy people be
lyke the ſandes of the ſea / yet but a fe-
we of

The tenth Chapter. Of Iſaye.

we of them ſhalbe turned to hym: for y
ſentence of hym that is ryche in ryght-
wyſmakinge muſte neades ſtande/ wh-
erfore dowtleſſe the lorde god of powers
ſhal do this aſſuerde thinge even in the
myddes of all the worlde: for thus ſpe-
aketh the Lorde god of powers: ſe not a
feynde of Aſſur (my people which dwel-
leſt in Zion) for with a rodde ſerely ſh-
al he ſmyte the and ſhal lyft up his we-
eapen agenſte the lyke as ſomtyme dyd
the Egyptians/ but aſter a lytel ſpace/
ye in leſſe then a lytel ſpace the meſure
of my indignacion and wrathe for theire
ſynnes ſhalbe fulfilled/ ſaith the Lorde:
for then the Lorde of powers ſhal ſter-
e uppe a ſcourge agenſte them as he dyd
once agenſte the Aſſyrians at the ro-
cke of Dreß/ and as he lyfted up his ro-
dde vpon the ſea/ and ſhal ſmyte the as
he ſmyt the Egyptians. Then ſhal his
burden be taken frome thy ſhulders/ ad
his yoke from thy necke/ and his yoke
ſhal rotte for fatte. But this Aſſur ſe-
rely ſhal come yn firſte vnto Niath/ ad

D. iij.

frome

The tenth Chapter. Of Iſaye:

from thence ſhal he conne into Migron
In Machmas ſhall he nowmber hys
hoſte/there ſhal he go ouer the ſoorde &
ſo turne to Gabaam/then ſhal Rama
be a frayde/and Gabaa which is called
Saules Gabaa ſhall flee. The neapne
ge of their horſes ſhal ſownde over al y
dawghter of Baſſim which ſhal be ha-
rde vnto Laïs and to lowe Anathot. But
whyles Madmena be a frayde ſe that
ye citeſens of Gebim pluckevp your h-
artes/for this one daye ſhal he pet tar-
pein Noba/and from thence ſhal he tu-
rne his hoſte towerd the mounte / y da-
ughter of Zion and to the hyl of Hiernu-
ſalem . But yet beholde/ for the Lorde
god of powers ſhall cut of this gloriouſe
renowne with grete feare/he ſhal cut d-
owne the tall men and they that are a
loſte ſhall come full lowe / the thorney
places of the wodes ſhal he ſmyte dow-
ne with ayes/and the grete hyghe Ce-
der trees ſhal haue a fall.

The eleventh Chapter.

But at

The tenth Chapter: Of Iſaie

But at laſte ſhal the Cryſſe come
forth of the ſtocke of Jeſſe and
the flouryſhing budde ſhal ſp=
ring forth of his roote/ which ſhalbe en=
dued with the ſpirit of the Lorde / even
with the ſpirit of wyſdome/ and of vnder=
ſtandinge/ with the ſpyrit of counſ=
el and ſtrength/ the ſpyrit of knowled=
ge and feare of the Lorde/ and ſhall ma=
ke hym accepte or of ſwete ſavoure in y
feare of the Lorde/ for he ſhal not Juge
aſtyr the face nor reprove aſtyr the fa=
me brought vnto his ears: but ſhal avenge
the pooze with right wiſnes / a rea=
ſon for the lowe oppreſſed of the erthe
with equyte: The erthe ſhal he ſmyte
with the rodde of his mouthe/ and wy=
the the very breath of his lippes ſhall
he ſlaye the vngodly man: for right wi=
ſnes ſhalbe the gyrdle of his loynes/ a
trowthe and faithfulnes ſhal gyrdle a=
bout his ſydes/ that the wolfe myght
dwell and acorde with the lombe/ the le=
opard ſhall lye downe with the goate/ and ly=
ken wyſe the heyfoze with the lyon / and
D. iiii that

Theleuenth Chapiter. Of Blawe

that every wylde beaste moughte agre
with the tame and become so meke that
a lytel chyldre myght rule them / the ko-
we and the female beare shal fede togit-
her in one hearde and shall nouryssh up
their yonge togeth^r in one place / the ly-
on shal eate chaffe with the oxe / here y
yonge babe shal playe vpon the Serp-
ents denne / and aftyr that it be weaned /
it shal put his hande into the neste of y
Venoumfe kockatrice. No man shal hur-
te or destroye other thowwt al my holy
hyll: for y lande shall swymme in y kn-
owledge of the lordis worshipe as it wa-
ere a sea flowinge ouer all: and then sh-
all it come to passe / that the gentils sh-
all seke this roote of Jesse which stande-
th up for a signe emonge the folke: for
his quyet habitation shalbe right glou-
riouse. And then the Lorde shall put to
his hande agene to chalenge and to pos-
sesse the reamnaunte of his people wh-
ome he reserued salte frome the Assyri-
ons / frome the Egyptians / frome the he-
arde Arabens / frome the yndes / frome
the Elams

The eleuenth Chapter. Of Iſaie

the Elampites / frome the Chaldes frome the Antiochens / and frome the eylands of the ſea / then ſhal he geve a ſigne to the Gentyles and ſhal gather together the ſcaterde men of Iſrael / and bringe together alſo the diſperſed of Iuda frome the ſower quarters of the erthe / Ephraim ſhalbe eaſed of hir hateful aduerſaries / and the enymes of Iuda ſhalbe cleane wyped a waye : Neither ſhall Ephraim enuye or hate Iuda / nor Iuda ſhall inuade Ephraim / but thei ſhal flee bothe together vpon the ſhoulders of the Paleſtynes toward the weſte / returninge both together to robbe the chyldeerne of the Eaſte : the Idumies and the Moabites ſhalbe at their becke / and the ſonnes of Ammon ſhal obeye them / and the Lorde ſhall ſtoppe the tonge of the ſea of Egypte and ſhal ſhake his hande over this floude with a vehement wynde ſmytynge hyr ſeven mouthes ſo that men maye go over hyr drye ſhod / and the waye ſhal be wyde open for the redemption of his people which were ſaued

The twelſe Chapter. Of Iſaye.

ued frome the Aſſyrions even as it laye open for Iſrael when they came vp frome Egypte/ ſo that then / every one of them ſhal ſaye thus. Chap. vii.

Thanke the (Lorde) for thow waſt wraſthe with me / but thy countenance nowe changed / thou arte mercyfull and counforteſt me. Lo / God is my ſavioure / I ſhal truſte in hym / and ſhal not feare. For the Lorde god is my ſtrength and prayſe. It is he that wil be my refuge. ye ſhal drawe waters with grete ioye owte of the welles of our ſaviour / and ſhal ſaye in thoſe dayes. Let vs geve thankes to the Lorde / let vs ſpreade his name / Let vs publeſſe his pleaſures to the people / and let vs neuer forget that right highe is his name exalted. Let vs ſynge vnto the lorde for he hath done highe thinges that they ſhoulde be knowne thorowe all the erthe. Lawghe and be glad frome thy very hart / thou that dwelleſt in Zion for right grete is thy pryncce which maketh holpe Iſrael. Chap. viii.

The

The thirtenth Chapter. Of Iſaye.

He heuy destruction of Babilon
whiche Iſaye the sonne of Am-
oz ſawe before. Lpſtevp a token
to the hill a bove krye to them/
beken yow^r handes to thez/ that the pr-
ynces might cōvaye theirſelues into w-
ithyn the gates. For I (ſaith the Lorde)
ſhal commaunde my apoynted meſſage-
rs and cal my mightyons that delight
in my maieſtye to ſyneshe my wrathe.
And methought then that I harde a no-
yſe frome the mountaynes lyke the no-
yſe of miche people ſwellinge and cluſt-
eringe together evē a noyſe of men mu-
ſteringe/ as thoughe the realmes of the
gētyles had bē gatherde aſtogether ha-
vinge the lorde of powers for their cap-
tain / and as thoughe thei had come fr-
ome farre regions even frome the extre-
me partes of the worlde/ye as thoughe
bothe the Lorde himſelfe/ his miniſters
and veſſels of his indignaciō ſhulde ha-
ve come to deſtrope y^e wholl worlde. Ho-
wle ye therfore/ for fulnyghe is the da-
ye of the lorde which ſhal come vpon vs
lyke

The thirtenth Chapter. Of Iſaye.

lyke a deſtroyer frome the moſte mygth-
tyeſte: then ſhal euery mānes hāde ha-
ue the paſſaye/and their hartes ſhal fa-
pnte/they ſhal be aſtonned/holden with
anguyſhe and dazynges in their heades
they ſhal haue pangēs lyk women trau-
elinge of childe/euery man ſhal be a fra-
pde of other and their chekes ſhal glowe
for ſhame/for beholde/ y daye of the lor-
de ſhall be preſente ful of ſparcenes/In-
dignacion/ wrathe/ anger/ Vntyl their
lande be brought into a wylernes/and
ſynne be caſtoute of it / for the ſtarres &
the planets of heuen ſhal not geve the-
ir lighte. The ſonne ſhal be quenched in
his ſpyrſing/ & y mone ſhal with drawe
hys lighte. I ſhal (ſaith y lord) loke v-
pon the malice of the worlde & ſhal pu-
niſhe the ſynnes of the vngodly. I ſh-
al abate the pryde of the proude/and the
wanton luſtes of tyrants ſhal I bringe
downe. I ſhal make that a man ſhal be
then more precious then y pureſte gol-
de. y & that but a vyle man ſhal be be-
t^r then a wedge of gold of Ophyr. wh-
erfore

The thirtenth chapiter. Of Iſaye.

erfore I ſhal ſo ſmyte heven that the er-
the ſhal ſhake frome hyr place. theſe pla-
ges (I ſaye) ſhal fall vpon Babylon at
the Indignacion of the lord of powers/
and that in the dape of his ſparce wa-
the: then ſhal a man be as fearful as a
chased doo and as a flocke of ſhepe wh-
om noman can bringe to gither: one co-
untreman ſhal flee to a nother for helpe
and euery man to his owne lande/ and he
that ſhal be fownde alone ſhal be ſteded:
and he that abyde in the raye ſhal be
ſmyt downe. their chylterne ſhal be th-
rone agenſte y grownde before their fa-
tes/ their houſes ſhal be robbed and the-
ir wyues defyled. for lo/ I ſhal ſtere vp
the Bedes vpon them which ſhal ſet
nothing by ſyluer & but a lytel by golde
of whom y bowes of the yonge men ſh-
al be broke/ thei ſhal haue lytel petye of
women with chylde and leſſe ſhame to
kyl their chylterne. And Babylon the
heade of al kingdomes / the beuteful fl-
ower of the Chaldes ſhal be deſtroyde
even as the lord deſtroyde Sodome and

Go

The fowertenth Chapter. Of Hape.

Somor : it shal neuer be inhabited net
her eny man shal dwell in it frome age
to age. The Arabes shal nomore pitche
bothes there / nether the herdemens shal
thith^r bringe their flocke / But wylde be-
astes shal lye there / and their houses sh-
albe ful of owles there shal inhabit St-
ruthions / there shal scyppe these wodo-
uses / there shal krye these nyght raven-
ens one agenste a nother in the houses of
Babylon / and dragons shal there playe
in the palaces.

Chapiter. xiiij.



And the tyme of his cominge is
nowe at hande / his daye shal
not be longe differred. But yet
agene the lord wilbe merciful
to Jacob / and shal yet chose Israel / and
binge them agene vnto their owne lan-
de: and straungers shalbe compyled with
them and Joyned to the house of Jacob
Thei shal take this straunge nation &
leade them to their places / and the hou-
se of Israel shal holde them for seruans
tes and handmaydes in the lordes lan-
de & holde them in captiuite / vnder wh-
ose gydel

The forwertenth Chapiter. Of Iſaye.
ofe gyrdel theit heirlſelfe where before /
ſhal commaunde thez which before we
re their maſters. And then when y lord
de ſhal geve the reſte frome thy labou
res and tremblinge and frome thy gre
vouſe ſervitute by which thou were th
holden vnder: thou ſhalte take vp this
lamẽtable ſonge agenſte y kinge of Ba
bylō ſayng/ howe is this extorſener br
ought to reſte with his golden taves ad
tributes? The lord. Verely hath broke
the ſtaffe of the vngodly even the ſep
tre of theſe lordely rulers: which when
he is angry ſmyteth the people with a
plage vncurable/ when he is chafed/ he
tameth theſe Gentyles & perſueth th
em ſtill: ſo that nowe al ower lande is at
reſte and ſingeth for Joye / ye the very
ſpyt trees and the Cedres of Libani reio
yſe vpo thy fall/ ſaing. Aſtyr that th
ou were layed a ſleape noman clymed
vp to kut vs downe: heſle trembled at
thy cominge: Gyauntes and al prynces
of the erthe came forth to mete the/ all
kinges of the gentyles roſe vp frome th
eir tron

The fowertenth Chapiter. Of Iſaye.
cite trones / all theſe in courſe magnify-
ed the ſaynge: Arte thou not wounded
as well as we & made lyke vs: but thy
pyrde was plucked downe to hell with
thy Bayne folyſhnes. Mottes ſhalbe
ſtrewed vnder the & wormes ſhalbe thy
koverled. Howe ſelle ye frome heuen (lu-
cifer) ye ſayer ſonne of the morninge: ar
ye nowe fallen ſo wretchedly to the ert-
he which were wonte to be Emperow
over the gentyles: ye and that even w-
hen thou thus thoughteſt in thy harte.
I ſhal aſcende into heven and ſhal exa-
lte my ſeate a boue the ſtarres of heven
and ſitte in the congregation hill at the
northe ſyde: I wyl aſcende hygher then
the clowdes / ad be equale with the mo-
ſte hygheſt. But nowe arte thou pluck-
ed downe to helle vnto the moſte deapeſt
plage of the ert he: thei that ſe the come
now neter and dare tote y in the face th-
inkinge thus vpon the / Is not this the
ſtoute man that made the ert he a fray-
de / that ſhoke the kingdoms to gith: &
made the worlde lyke a deſerte: which
betedow

The fourtenth Chapter. Of Iſaye.

Set downe cytes and townes and woode
ſhe never let his captiues come home.
Howe cometh it to paſſe that whyls all
other kinges of al nations ſleape glory
ouſly euery one at his owne houſe / thou
arte caſte oute of thy grave lyke a plante
oute of kynde : lyke the fleſhes of ſla-
yne me digged thorow with ſpeares / ye
lyke mene let downe into doungebos of ſte-
one / and lyke dede karcaſes troden vnder
the fete. Therefore arte thou not bu-
ryed with them becauſe thou deſtroyed-
ſte thy nowne lande / and ſlueſt thy pe-
ople. The poſterite of ſynful men there-
fore ſhal euermore be ignomyniouſe / and
men ſhall ſeke meanes to make a waye
their chylderne for their fathers iniqui-
te: leſte thei ariſe and poſſeſſe the king-
dome / and fyl the lande ful of ſtodge ho-
ldeſ. I ſhal ryſe vpon them (ſaith y lord
de of powers) and kut of the name of Ba-
bylon / and al that there remayne with
the chylderne and their nebes / ſaith the
lorde: I ſhal leue it for oters / and turne
it into a ſpyſſhe pole / ye I ſhal ſwepe it
E with

The fourtenth Chapter. Of Iſaie.
with a consuming beſome (ſaith the lo-
rde of powers):ye/and beſydes al this y
lorde of powers bownde it with an othe
thus to come to paſſe as he had thoug-
ht / and to be as ſuer of this plage as he
had decreed it. I ſhal breke downe y Af-
ſyrions (ſaith he) in my lande/and trede
them downe in my mountayns: the po-
ke of Aſſur ſhalbe taken frome powe/ &
power ſhulders ſhalbe delpyerde of his
burden/ ſo ſtandeth it with the counſels
whiche the lorde hath decreed vpon all y
lande/and thus is his power ſtretched
forth vnto all gentyles: for the lorde of
powers decreynge eny thinge/who ſhal
make it voyde? When he hath ſtreched
forth his hande/who maye bende it bac-
ke? In the yeaere that kynge Ahaz dyed
God thretened one this maner by Iſa-
ie. Reioyſe not al at once thou Paleſty-
ne/as thoghe y ſtaffe of hym that ſmyt
the were al to broken:for oute of the ro-
te of the edder ſhal ryſe a koketrice/ and
oute of hym ſhal ſpringe a fleinge ſpre-
drike/and the poore ſhal eate of the beſt
and

The fyftene Chapter. Of Ifaye.

and nedpous fhall dwell in favegarde:
But thy rote fhall I quench oute with
honger/and he fhall flaye thy reamna-
ntes.yell oute ye gates:krye ye cytes/
and thou paleftyne be troubled all ouer
for there cometh a fmoke frome the noz-
the/whofe thycknes and bitter violence
noman maye abyde:and then what ot-
her anfwere fhall the tydinge beares of
the folke make/but that the Lorde hath
fet fafte Zion/and his poore people fh-
al cleve vnto hyr. Chapter. vi.

The feyve vifion that the Lorde
fhewed to Ifaye vpon Moab:
I have fene that Moab fh-
ulde be destroyed and layed fullowe/and
that in the night/and in the night alfo
the walles of Moab fhulde be throned
downe. Thefe Moabites afcended vnto
their highe places called Baithē and
Dibon where they worfhiped Idols/to
wepe before them. This lamentable fh-
owlinge of Moab was harde over Na-
bo and Medeba / every man polled his
heade and fhoute his berde. Thei ftode

E.ij. gyfte

The fyftens Chapiter. Of Hsare.

gyrte in sacke in every korne of the towne. Vpon their house toppes / and in þe stretes every man kryed oute and fell to wepinge. Hesebon and Eleale kryed so lowde that their voyces were harde to Hahaz / and the souldgiers of Moab when thei shulde haue blowne vp their trampetes to batayle / for sorowe of their hartes they kryed as lasse for sorowe / ouer hartes blede vpon Moab fleinge toward Zoar that welthye bullok / and vpon the hanging of the hyll of Luhith they clymed withe wepinge . Also the waye of Horonaim they filled with their lamentable noyse. The waters of Memrim were forsaken and the grasse was wytherd awaye. Corne fayled / and there was no grene thinge lefte. And euen aftyr this maner the reste of theyr substaunce and goodes theyr aduersaries karied a waye to Arabye prosperously by shippe. And to be shorte / the noyse wente thorowe al the coostes of Moab so that frome Eglaim vnto Beer Elim all was fylled with theyr howlinge.

The

The sytenth Chapter. Of Hare.

The waters of Dimon were full of bloude/ for there laye the heste waytynge lyke lyons/ both for them y shalde haue escaped frome the cyte/ and for them that fled frome the felde. Chap. xvi

Then ylorde of y lande sente a souerayn pper frome the stoney deserte vnto the hill of the daughter of Zion (for the daughters of Moab abode yet at the foorde of Arnon lyke tremblinge byrdes put oute of their nestes) which messagere requyred them thus saynge. Gather togither power senatours & take counsell howe ye myghte shadowe and defende vs in this hor persecutyon/ hyde them that flee/ and destroye not y dispersed/ let ouer Moabytes fled vnto powe be soukerde/ hyde vs from the face of the destroyer / for ouer enmyes trede vs downe: this destroyer ceaseth not to waste vs a waye frome the earth: for the seate of power kyngdome is ful of mercye/ wherfore he that sitteth in it muste iuge of faithfulness and trothe as in the tabernacle of Dauid/ he

The syxtenth Chapter. Of Hysay.
muste seke equite & haste hym to mayn-
tayne the righte. Vnto the which requ-
este it was thus answerde. Moabs pr-
yde is wel knowne and howe grete it is
his Arrogancye & swellinge furye was
never so grete but his strength is nowe
as small. Wherfore let Moab compla-
yne of his fall to hym selfe/that he mo-
ught all alone lamente/and that he al-
so thus broken with sorowe mought sit
complayninge and moorninge in Day-
ne at the site of the bycke walles of A-
rnon nowe caste downe. Also Hysay the
ose suburbs of Hesebon destroyed: The
Spreyepardes of Sibme planted with the
moste nobleste bynes which reched vnto
to Hazer and spred vnto the deserte/wher
branches spred vnto the weste sea the pe-
ars of Gentyles dyd kut downe. Whe-
rfore I wepte for Hazer and for the Sp-
nepardes of Sibme/I waterde the Sp-
neparde of Hesebonam and Elealen wi-
th the teares of myeyes/because that in
their harueste and in the gatheringe of
their grapes theire wonte mery songes
wer

The ſeuententh Chapter . Of Iſaye.

were gone / theit my rith was layed in ſhadow / both of felde and vyne yarde / ſo that they coulde nether be glade nor ſynge: y^t treader in y^e vyne preſſe trede out no more wyne / their harueſte and grape gathering ſonges were layed downe . Wherefore my beſpe murmuerde ſyk an harpe for Moab / and even my bowels alſo for that ſyk walle . For when Moab ſee that hys goodes were in perell ſhe wearied hir ſelfe going to hys gods in highe places and to hys holy houſes to praye / but non might helpe hys . This is y^e worde which the lord ſpake then vpon Moab : but nowe the lord ſpeaketh on this maner . After thre yeaeres / the power of Moab with al hys pompe & riches (which at very mych) ſhalbe taken a waye / enē as an hyerde ſeruante his yeaeres oute ſerued is quyte gone / and his reamnauntes ſhalbe ful fewe and of ſmall valewe .

Chap. xviii.

The heuie affliction which y^e lord ſhewed to Iſaye vpon Damascum . Damascus ſhal no

E. 4. more

The ſeuententh Chapi. Of Iſaye.

more be a cyte / but throne downe into
an heape of ſtones. The cites of Aroer
ſhalbe turned into paſture & layes for
flockes of ſhepe and other heardeſo ſo th-
at noman ſhal fraye them a waie Ep-
hraim ſhal nomore be ſtrōge defended/
Damascus ſhalbe nomore a kingdome.
Alſo the glōrpe of the leſte cytes of Sy-
rie ſhalbe lyke the glōrpe of the chyldre-
ne of Iſrael ſaith the lord of powers/
then ſhal the glōrpe of Iacob be full thyn-
ne / and the well lykinge of theire fatte
bodies ſhalbe full leane. For they ſhal-
be lyke a gatherer of corne yet ſtādinge
after the ſpkle which reapeth down the
handfulles withe his Arme / but when
he gathereth or thruſteth them togith-
er (even in the Valye of Rephaim) yet he
leueth ſom what for the gleaners: th-
ey ſhalbe lyke one beatinge of olve be-
rpes which yet leueth two or thre berp-
es in the toppe and not paſſinge ſower
or fyve in all the other bouwes ſaith the
lorde god of Iſrael. Then ſhal man ret-
urne vnto his maker and his eyes ſhall
loke

The sevententh Chap. Of Iſaye

loke vnto hym that maketh holpe Iſr-
ael: and ſhall not loke vnto Altars the
worke of theyr handes neth^r ſhal he be-
holde thoſe thinges whiche his owne
ſpyngers made/ nether wodes/ nor yma-
ges. Then ſhal the ſtronge cytes be lef-
te deſolate as were the ploughes & ha-
rows ſometyme (of the chananites) for
feare of the chylderne of Iſrael. Becau-
ſe thou haſt forgotten god thy ſaviower
and not remembred thy ſtronge rocke/
therfore haſt thou planted the ſo ſayer
ſettes and ſowne the ſo ſtraunge ſeades
When thou plantedſte them/ thou wa-
ſte riche and in thy flowers and belee-
deſte to haue had ſulerke frutes of thy
ſeade: But when the tyme ſhall come to
gather and to poſſeſſe them / thou ſhalt
reape right plentiuouſe afflictio and ſo-
rowe. Wo be to this confuſe cluſtre and
monſtroſe multitude of ſo proude peo-
ple ſwellinge lyke the ſea whiche haith
en hoſte ryſeth vp lyke a ſearce water.
But let this heady folke/ be they never
ſo many / neuer ſo vnrulye and lawles
ſwell

The. xviij. Chapter. Of Iſaye.

ſwell/ yet as ſone as the Lorde blameth them and ſette agenſte them/ thei ſhall flee full farre a waye/ and ſhalbe wynnowed of the wynde lyke the duſte of y drye mountayns/ and lyke a whirlewynde at the comynge of a ſtorme: for ſo/ lyke as at the eveninge thei were meravelouſe terrible/ ſo before the morninge ſhal thei begone. This is the very ende of them that ſcourge vs / this is the rewarde of them that robbe vs of owre goodes.

Chap. xviij.

Whe to the lande whose ſhippes are ſo ſwifte/ which lande lyeth one thys ſyde of the flowde of Ethioppe/ which ſendeth ambaffiatours by the ſea and that in ſhippes of reedes and bulruſhes put vpon the waters ſaynge: Go power wayes ye meſſagers vnto a ypylled and ragged nation/ people more fearfull then owers and ſarrr. Onlyke/ a vyle nation a litel ſet bye whole lande the floudes deuyde. But o ye all that dwel vpon the erthe and inhabit the rownde worlde/ take hede and loke

The. viii. Chapter. Of Iſaye.

Take when ye ſe the ſigne lyfted vp to you
we in the ſpyles/and when ye heare the
trompetes blowne vp to bataile: for thus
ſayd the Lorde to me. I laye downe
to reſte conſyderynge with me my ſelfe in
my houſe in the myddaye when it was
full warme lyke as agenſte a ſhower of
rayne as it is wonte to be in harueſt ce-
aſon/But yet before the corne be redye to
reape and the clusters of grapes be per-
fitly ripe:and there was one which kut
downe the clusters with a kutting knyfe/
and he kut a waye even the brance
hes alſo/and toke them a waye:the reſa-
yde were lefte as well fore the fowles
of the mountayns as for the beaſtes of
the felde/that y fowles myght lye there
all the ſomer and the beaſtes of the fel-
des all wynter. And then ſhall there be
offred the Lorde of powers a gyfte of y
pild ragged nacion and dredfull people
farre above vs/a byle nacion/and troden
vnder fote, vvhofe landes y flowdes de-
uyde: vnto the lorde of powers (I ſaye)
theſe gentyles ſhalbe offerd at the pla-
ce con

The. xix. Chapter. Of Iſaye.

ee consecrated vnto his name/ even at y
mounthe Zion. Chap. xix.

And he heuyn affliction which y lord
de shewed to Iſaye vppon Eg-
ypte. Beholde/ the lord shal co-
me rydinge vpon a swyfte clowde into
Egypte: at whose cominge the Idols of
Egypte shal ſheake/ and the harte of E-
gypte shal faynte in hyr owne bodye.
For I shal set the Egipcions (saith the
lord) one agenste a nother so that eue-
ry man shal fyght with other/ even bro-
ther agenste brother / cyte agenste cyte/
kyngdome agenste kyngdome/ and the
breath of Egypte shalbe broken in hyr
belye/ and I shal scatter hyr counsel wh-
en she shal go aboute to aske it of hir I-
dols/ wytyches/ soth sayers and diuyn-
ers. I shal betake Egypte into the hand-
es of cruel lordes / and a Violente kinge
shal rule the / saith the lord god of po-
wers. The waters of the sea shal spynke
awaye/ and Nilus shalbe dryed up/ their
flowdes shalbe dronke vp/ and their dy-
kes and brookes shalbe ful shalowe and
fayle

The. xix. Chapter. Of Iſaye.

ſayle/ reed and ruſhes ſhalbe wytherd
vp/ the medewes and all the feldeſ a bo-
ute Mil^l which wer wonte to wepe gre-
ene at the openinge of hyr lippes ſhalbe
dried vp and of no valwe. The fiſhe-
rs ſhal morne/ and al that were wonte to
laye hokes & bende nettes at their wat-
ers ſhal lamente: the ſpynners and ma-
kers of lynyne/ the ſylke women with
weavers therof ſhalbe begerde and co-
funded. Al that made pondeſ and ſtweſ
ſhal breke vp their bankes. Alſo the co-
unſells of the ſoleſſhe princes of Zoan &
the wyſe counſel of Pharao ſhalbe tur-
ned al into ſelyſhnes. Howe dare ye th-
en be ſo bolde to ſaye vnto Pharao / I
am come of a wyſe ſtocke/ and I am of an
auncyāt noble bloude: where nowe/ w-
here (I praye the) are thy wyſe men: let
them tell the nowe (I praye the) what
ſorde entendeth and hath thought to do
with Egipte. The ſolpſhe princes of Zo-
an and the proude princes of Memph-
eos begyde Egipte with their noble hy-
ghe ſtocke. The ſorde ſhall mingle the
ſprite

The. xiv. Chapiter. Of Hyspe.

Sprute of erreure emonge thez that then
shulde seduce Egipte in all thinges ev-
en as the drunken and Vompytinge man
is brought oute of the waye. Egipte shal
want counsel to conuaye hyr causes/
she shal not knowe where she shal beg-
inne nor where she shal make an ende/
whether it be vpon y lande or sea. Then
shall Egipte be lyke women/fearfull
and astoned at y lyftinge vp of the hā-
de of the lorde of powers/which he shall
lyftup agens hyr. Also the lande of Iuda
shal be a thondreclappe to Egipte/so th-
at who so euer mynde hyr to Egipte she
shal a non be smayde with feare at y co-
unsel of the lorde of powers whiche he
hath decreede agens hyr. Then shall
there be. V. cytes in the lande of Egipte
which shal speake the Chananytes to-
nge/and shal be sworne vnto y lorde of
powers/of the which one is called Heli-
opolis. Also then shal there be an altar
for y lorde in the myddes of Egipte ent-
ptlede to the lorde to be into a signe and
testymonye for the lorde of powers in y
lande

The. viij. Chapter. Of Isape.

lande of Egypte / y when thei kye Vnto
him / for feare of their oppressours he m-
ought sende them a saviour and a guy-
de which mought delyuer them . The
lorde shal knowe the Egypcions ad ag-
ene the Egipcions shal knowe the Lor-
de / then shal thei worshop him with sa-
cryfices & gyftes. They shal bowe Vn-
to the lorde and performe it. Thus shal
the lorde smyte the Egypcions and he-
ale them agene / thus shal they be con-
uerted to the lorde / and thus shal he be
merciful Vnto them and shal heale the.
Then shal the waye be comenly haw-
nted frome Egypte to Assyria / and the
Assyrions shal come to the Egypcions
and Thegypcions agene to them / & the-
ei shall both worshippe one God. Then
shal Israel with Egypte & Assyria ma-
ke all thre one blessed trinite in the my-
ddes of the erthe / which trinite the lor-
de of powers shal blesse say nge: Blessed
be Egypte my people / blessed be the As-
sirions y worke of my handes / ad blessed
be Israel my inheretaunce. Cha. xij.
In the

The. xvj. Chapiter. Of Iſaye.

In the yere that Thartan came
to Azotum ſente of Sargon kyn-
ge of the Aſſyrians and had won-
ne by bataile and taken Azotum: y^e lo-
de ſpoke vnto Iſaye the ſonne of Amoz
thus ſaynge. Go and draw of thy ſacke
frome thy loynes and loſe thy ſhoes frome
thy fete/ which ſo doyng/ wente na-
ked and bare fote. And the loorde ſayd: y^e
nakcdnes and barefote goinge of my ſer-
uante Iſaye is a token ad a fore ſhewi-
nge of a woundrefull thinge that ſhall
fall vpon Egypte & Ethiope after thre
dayes: for ſo ſhall the kynge of Aſſyrie
dryue the captiues of Egypte and the
banexhed of Ethiope/ both yonge and ol-
de ſhall he dryue a waye naked and bare
fote: and ſhal vnkouer the arſes of the
egyptions beinge aſhamed of the Ethio-
ps and Ethethiope of thegyptions/ and
then ſhall the dwellers of this eylande
ſaye: is this ower hope vnto whom/ we
fled for helpe to be deliuerde frome the
kinge of Aſſyrie: howe ſhal we eſcape?

The. xvi. Chapiter

The

The. xvi. Chapter. Of Iſaye

The grevouse affliction of y^e wy^de
ſea. There is an hevy viſi-
on ſhewed me / lyke as when a
ſtorme brought frome the ſouth
he comethe owte frome the deſerte that
terrible lande. Babylon ſhalbe beſeged
rownde aboute and ſhalbe utterly de-
ſtroyde. Come vp Elam / beſege it He
de / all they^r ſyghes ſhal I ſwage . At
theſe wordes my raynes were a ſtoned
and panges came vpon me lyke the pa-
ges of a woman travelinge of chylde .
When I harde this I fell downe / when
I ſe it I was amased . My harte trem-
bled and panted / I ſhoke for feare / & be-
cauſe this thinge was derke to me al my
wittes wer a ſtoned . for even this no-
yſe was harde alſo : let the table be lay-
ed ſodenly / and the watche wel apoynt-
ed / eate / drynke / cryſe capytaynes and
take ye to bukler and ſhyld . Then th^e
ſayd the lorde to me : Go and ſet vp a ſp-
re that ſhal tel what he ſe : which when
he hadde diligently loked rownde abo-
ute / he eſpyed a cowple of men cominge
ff ryding

The. xvi. Chapter. Of Iſaye.

rydinge together one of an aſſe and tot
her of a Camel: and this ſpye kryed ly
ke a Lyon / O my maſter / I haue ſtande
here beſely watchinge all daye and haue
kept my ſtadinge diligently al this ni
ghe to : And ſo there are come a couple
of the which one hath brought this me
ſſage and ſayd / Babylon is fallen / Ba
bylon is fallen in very dede / and all the
karued & graven Images of their Go
ddis at braſte agenſte the ground: the
ſe are the tydinges (o my felawes in wo
rke and offyce) whiche I haue harde of
the Lorde of powers to ſhewe vnto yo
we. The heuye affliction of Dume .
We thought I harde a noyſe of one kno
nge frome their ſaynge: watche man w
hat haſte thou eſpyed this mighte: wa
tche man what haſte thou eſpyed this
mighte: which me thought answerde.
The daye is come / and the night ſhall
come agene / and if ye be ſo deſperouſe to
knowe / come agene then and aſke . The
heuye affliction layed vpon the Arabes
ns. ye ſhall lodge all nyght in the wode
in the

The. xviij. Chapiter. Of Iſaye.

in the waye to Dedamin: but o ye cytes
es of T herne/ bringeforth water for the
thyrſte/ and mete ye the men in ſpyght
with the Dytel: for thei ſhal flee frome the
face of yerne/ even frome the edge of the
naked ſwerde / frome the preſens of the
bente bowe/ ad frome the edge of the ſe-
tte felde cominge vpon them: for thus
hath the lord ſpoken vnto me: After
this yere al the power of Cedar ſhall
haue an ende even lyke the goinge forth
of the ſeruyce of an hyperde man / his ye-
ares nowe ſerued oute/ and the remain-
unte of the Archers of Cedar ſhal be th-
ruſte into a ful narowe ſtraighte. For
it is the Lorde God of Iſrael that hath
ſpoken it.

Chap. xviij.

The hevy affliction of the Vale of
the Viſion. What ayeldeth yowe
thus al together to clyme vp vp-
on yow^r houſe toppes / Dytel ful of w-
oundringe/ and running together on he-
apes whiche ſometyme haſt ben ſo wel-
thy a towne: ye are yet a lyue and yet
are ye but as ſlayne men with ſwerde in

ff. ij.

Bataile

The. xviij. Chapiter. Of Iſaye.

bataile: for al your capytayns are fled on
horſebacke oute of boweshote / y^e / al thy
princes are ſlipte a waye and fledde ful
farre frome the. When I harde theſe th-
inges / I ſayde / Go yowr wayes fro
me that I myght wepe bitterlye / neth-
er be yow aboute to conſorte me as con-
cerninge the deſtruction of my people:
for this is the daye of tribulacion / do-
wntredinge and confuſe perplexite of y^e
Sake of the Syon (the lord god of po-
wers ſo throingdowne hyr walles that
the noyſe rebowndeth agenſte the mo-
untayns): And I ſawe y^e Elamptes ta-
kinge to them their quyvers and the ho-
rſe men with their Charietes beddinge
their ſelves to ſpyghte / and Sir made ba-
re their ſhyldes . Thy choſen valeys
were filled with chariets and the horſe
men aſſayled boldely the gates . Then
the beutiful deckinge of Iuda was ta-
ken a waye: and the houſe of ordinaun-
ce made with the tymber of ſybani was
layed wyde open / then ſhall y^e ſe thor-
ow chynnes into every kornet of the cy-
te of

The. xvij. Chapter. Of Iſaye.

te of David / yt ſhalbe ſo ſore ſhaken ad
rente : and ye ſhall gather to gither the
waters of the lower pole / ye ſhall alſo
tell the houſes of Jeruſalem / and breke
them downe to defende the walles / and
ye ſhalbe compelled to make a dyke be-
twene the two walles withe the wate-
rs of the olde pole / hauinge no conſyder-
acion of the firſte makinge there of nor
yet of y^e porpoſe of hyr firſt maker . ffa-
rther more in thoſe dayes / the Lorde god
of hoſtes ſhall cal yow to wepinge and
moorninge to tearing of yower heare of
yower heades and to wearinge of ſacke
whyles ſo ſome men laughe and make
mery ſlaing open and ſhepe / eating fleſ-
ſhe and drinkinge wyne ſaynge / let vs
eate and drynke for we ſhall dye to mo-
rowe : whiche thinge when it came to y^e
eares of the Lorde god of powers / he ſa-
yd. This ſame power ſpme ſhal not be
poured but by yower dethe . farther-
more thus ſpake the Lorde God of po-
wers. Go thy wayes into this treſure
houſe vnto Dobnam preſident of the to-

The. vii. Chapter. Of Iſaye.

wne houſe / and aſke hym / what mak-
eſt thou here? Or who made the ſo bol-
de to hewe the here a ſepulchre? (For he
hadde graven hym a proude tombe ou-
te of ſtone and had made hym a cowche
there yn). Beholde the Lorde ſhall caſte
the oute Violently / and ſhall araye the
withe a newe cote / he ſhal clothe the w-
ithe a ſtraunge Veſture / and tryndel y
lyke a balke into a farre ad wyde count-
rye and there ſhalt thou dye / there ſhal
the pompe of thy charietes be ended
ſhame and ſclawnd^r of the houſe of thy
Lorde: I ſhall thruſte the (ſaith the lo-
rde) frome thy ſtandinge / and ſhall put
the frome thy order. And after thys ſh-
all I call my ſeruante Eliakim the ſon
ne of Helk^ye / and I ſhall put thy cloth-
es vpon his backe and ſhall gyrdle hym
withe thy gyrdle / and thy power ſhall
I betake into hys handes / and he ſhal-
be the father both of the cyte of Jeruſa-
lem and of the houſe of Iuda / and I ſh-
all hange the kape of the houſe of Da-
uid vpon his ſhoulders / ad when he ſh-
a lopen

The. viiij. Chapter. Of Iſaye.

all open it / no man ſhall ſhitte it agene /
and when he ſhall ſhit it / no man ſhall
open it agene: And I ſhall pitche hym
as faſte as a ſtake in the hygheſte and
faithfulleſt place / and he ſhalbe promo-
ted vnto the gloriouſe ſeate of his fath-
ers houſe. All the glorie of his fathers
houſe and of his chyl ders chyl derne ſh-
all they offer vnto hym / y e / and all ve-
ſſels bot he grete and ſmall withe all ma-
ner of muſike inſtruments. Theſe th-
inges (at the warninge of the Lorde of
powers) ſhalbe done even then when
thys ſtake whiche was ſet in the moſte
faithfulleſte place and authorite ſhalbe
plucked vp / and the burden that depen-
dethe vpon hym ſhall be plucked vp by
the rote / thzone downe / and broken: for
it is the lorde that ſpake it. Cha. viiij.

The heuie affliction of Cyrus.

Bewayle ye ſhippes of Chariſis
for Cyrus is vtterly deſtroyed
euē of y dwellers of y eplāde to
mig frō their owne houſe to captiue the
The cyteſens of Cypres at at reſt / y m-
ff. iij. archants

The. viii. Chapter. Of Iſaye.

chantes of Sydon whiche were wonte
to haue recourse thither by ſea and all
that thither occupied nowe ceaſſe / wh-
oſe pure whete withe all maner of go-
od grayne was thither brought frome
Nilus by ſea / ſore it was the haven to-
wne of marchandiſe for al nations. Sy-
don is a ſhamed / the ſea withe all hyr
power monyſhinge hyr ſaynge : I wol-
de I had neuer bene mother to haue br-
ought vp hyr yong mēz decked hyr ma-
ydens : Egypte / as ſone as ſhe heare of
this / ſhall bewayle it even lyke Tyrus
hyr owne ſelfe . They that are beynde
the ſea withe the citeſens of the eylan-
des all lamente theſe grevouſe afflicci-
on ſaynge was not this power pleaſau-
nte commodiouſe cyte whoſe auncyau-
ntnes haue be commended of longe ty-
me : The goer frome hyr into ſatre co-
untries haue noblye ſpred hyr name .
Who wolde haue thoughte that thys
hevy chaunſe ſhulde haue happened to
Tyrus the flower of cytes : Whoſe m-
archant men were Prynces / and the
peares

The. v. viij. Chapiter. Of Hyspe.

peares of the worlde occupped vnto hyr
The lord of powers hath decreed this
to abate the pryde of all stowtenes/and
to plucke downe all the gloriouse of the
erthe: Passe over all thy lande lyke a fl-
owde (O nymphe of the sea) and yet sh-
alte thou not synde the sicke a nother
gyrdle. The Lorde whiche hath trow-
bled the kyng domes and layed his h-
ande vpon Chanaan to destroye hyr
stronge peares/ hath nowe stretched fo-
rthe hyr hande also vnto the sea sayn-
ge. Thou shalt no more be gladde: for
thou shalt suffer the violence of the
Lethens/ O virgen daughter of Zid-
on. Wherfore aryse and go thy wayes
(althoughe thou shalt not there haue e-
ny reste) for lo the lande of the Chaldes
was a nation that had no felawes/and
Assur firste buylded it / but yet he lefte
it for wodowes: he buylded theire str-
onge holdes and palaces / but yet they
brought them to naught. Wayle ye th-
erfore o shippes of the sea for power str-
engthe is gone. And then thus shall it
happen

The. viiiij. Chapiter. Of Iſaye.

happen alſo to Tyrus / it ſhal be forgotten. lxx. yeares even a kinges age / and after. lxx. yeares it ſhall happen to Tyrus as to an harlet mynſtrell / to whom men ſaye / take thy harpe and go aboute in the cyte (fowle forgotten harlet) thy at withe thy wel playnge and ſyngynge all maner of ſonges thou myghteſte yet ſo be remembred and knowne agene: even ſo I ſaye ſhall it chaunſe vnto Tyrus / After. lxx. yeares / the Lorde ſhall loke vpon Tyrus and reſtore hyr to hyr owne: which ſhal vſe hyr ſeates of marchandiſe with all the kyngdoms of the face of the erthe / and hyr marchandyſe & occuppyng ſhal be accepte to y^e Lorde / for thei ſhal not be hyd & muggerd vp but be turned frome one to a noth^r in Tyro / as it becometh the cyte ſens of y^e Lorde / into the refreſſhinge of the nedys / and clothinge of age. Chap. viiiij.

Behold y^e Lorde ſhal waſte & deſtroye y^e rownde worlde / he ſhal wrythe of hyr face & ſcater hyr inhabitours. And then ſhal y^e laye people
le and

The. xviij. Chapiter. Of Iſaye.

le a preeſte/ſeruāt a Maſter/Mayde
maſtres/byer a ſeller/lend^r a borow^r cre
ditour a detter/be al a lyk non beter th
en a noth^r. ſful myſerably ſhall therthe
be waſted a deſtroyed: for the lorde hath
decreed it/therthe ſhal wayle a ſala w
aye/the worlde ſhalbe ful feable a ſlyde
down. The proude people of therthe ſh
al ſaynte: for the erthe is deſpeled of hy
owne inhabitours in y they haue trāſ
greſſed y lawe/they haue altered y ordi
naunces/a broken the everlaſtig cōuen
aunte. Wherfo^r maledicciō a kurſe ſhal
devower therthe/becaufe hy^r inhabito
urs haue offended: whervpon they ſha
lbe madde/a very fewe mortall men ſh
albe leſte a lyve. Wyne ſhall moorne/a
the dynes ſhal ſal downe/al men ſhal ſi
ghe ſorowfully y we^r wonte to be iocun
de in harte. The myrthe of tympanyes/
ſwete ſonges with their pleaunte har
pes al ſhal ceaſſe. thei ſhal not drīk wy
ne with ſonges. Bea^r ſhalbe bitt^r to the
drikers/cytes geuen to vanyte ſhalbe de
ſtroyed/euery houſe ſhalbe ſhit vp y no
man

The. viiij. Chapter. Of Iſaie:

man maye go yn. The ſkaſenes of wyne ſhalbe kryed oute in the ſtreates. All my²the ſhalbe gone/and the ioye of the erthe ſhall fall a waye/ deſolation ſhalbe lefte in the cytes/and myſery ſhall ſticke vpon the gates: for ſo ſhall it come to all the erthe and to all the people as if one ſhulde betedowne the thynne reſydue of the olyue beryes and pyke of the reamnaunte of grapes after the grape gatheringe. And then they that ſhalbe yet lefte ſhal with lowde voyce extoll the maiesty of the lorde / ſyngynge frome the ſea and magnifyinge the name of the Lorde God of Iſrael from the haues and eylandis. We heare comenlye ſonges ſunge thorowte all the erthe into the prayſe of the rightwouſe. And I me ſelfe ſaye/ Oh my barrennes / oh my penurtye/ oh laſſe for ſorowe/ all the worlde is ful of vngodly ſynners / ye and that of ſiche ſynners which ſynne even of a ſet porpoſe ſo boldelye. Wherefo^r ſcare and drede/ pitte and ſnare/ gape fore the dweller vpon y^e erthe/ ſo that he
that

The. xviij. Chapter. Of Iſaye.

that wolde ſle to avoyde the fearfull bo-
oyce muſte fall into the pitte and if he
krepeth oute of the pitte he ſhalbe tak-
en in the ſnare. For the wyndowes of
heaven ſhalbe opened and the foundaci-
ons of the erthe ſhalbe ſhaken together
The erthe ſhall geue a meruelouſe cr-
acke/the erthe ſhalbe ſore broken/the er-
the ſhalbe Violently ſhaken in ſondre/ &
erthe ſhall ſtacker lyke a drunken man
and be borne ouer lyke a tente/ For hyr
ſynne ſhall lye full hevy ſpon hyr/ and
ſhe ſhall fall/ never aſtyr to aryſe. And
then this thing ſhal come/the lord ſh-
all byſet the proude ſpytes of the ayer
that are above/and the kinges of the er-
the that inhabit the erthe/and theſe ſh-
albe gatherde together as men in band-
es to be caſte into douncens and ſhit vp
in preſons and be punyſſhed for ever.

Even the mone ſhalbe then aſhamed/
the ſonne ſhalbe confounded when y lord
de of powers ſhall raigne in the mounte
Zion & in Hieruſalem/ accompaned with
ſo gloriouſe. a ſage multitude. Ch. xvij
Lorde

The. xxv. Chapter. Of Iſaye.



Orde thou arte my God / I ſhall
exalt the and magnifie thy
name / for thou doſt thinges to
be merueiled at / accordinge to thy aunty-
aunte counſells both faſte and faithfull
for thou turneſt grete cytes into heape
s of erthe / ſtronge defended townes in-
to ruyne / and the houſes of the vngodly
thou pluckeſte oute of cytes neuerto be
reſtored : wherfore even the rude people
muſt nedes gloriſie the and the cytes
of the cruel gentyles muſt feare the .
for thou arte the weake mannis ſtren-
gth and the poore mannis myght wh-
en he is in deſtreſſe / thou arte a refuge
in tempeſtes / a ſhadwe in heate / and w-
here the haſtye violence of tyrauntes bre-
ake yn lyke a whylewynde there thou
ſetteſt yn thy ſelfe agenſte them lyke a
ſtrong wall. Thou arte to them lyke y
drowght in the deſerte . It is thou that
ſwageſt the ſwellinge boldenes of y vng-
odly / thou putteſt awaye the heate w-
ithe the ſhadwe of a clowde / and cutteſt
awaye the violent lyke a vyne twygge
farther

The. xxv. Chapter. Of Iſaye.

ſ farthermore y^e lord of hoſtes ſhal feſte
al y^e people in this hyl/ he ſhal make thē
a plentiuſe & a delicate feſte of y^e moſte
fatteſt & ful of marye / with y^e moſte be-
ſte & eldeſt wyne/ he ſhal take awaye y^e
Deple in thys hyl/ even y^e Deple y^e hāge-
th before y^e face of al y^e people & y^e koverl-
ge which koverth y^e face of al y^e gentils:
deth ſhal he vtterly devower / & y^e lord
god ſhal wype awaye y^e teares frō everi
mānes face / & y^e opprobrye of his people
thorowt al y^e worlde ſhal he take away
for it is y^e lord y^e ſpake it. Alſo men ſhal
ſaye in this daye. Beholde/ this is ow^r
god/ we haue truſted in hym / & he hath
ſaued vs this is the lord in whom we
beleued/ let vs nowe reioyſe and beglad
in his ſauinge helthe/ for it was his ha-
nde that favourde this hyl: But Mo-
ab ſhal be alto broken of hym / as ſmall
as chaffe to be caſte into the donghill /
fore he ſhall ſtretchē forthē his handes
agenſte hym even lyke a ſwimmer w-
hen he ſwymmethe / and he ſhall thru-
ſte downe hys pryde by the vertwe of
his po-

The. xxvj. Chapiter. Of Iſaye.

his power/he ſhal make his highe wa-
lles of defence to rele/and laye them ſul-
lowe vpon the grownde and ſmyte th-
em to powlder.

Chap. xxvj.



nd then ſhal this ſonge be ſung
in the lande of Iuda. We ha-
ue a ſtronger cyte/ a ſaviour is
hys walles and hys bolwerke.

Opene ye hys gates that the right wo-
us folke and the lovers of faithfulnes
moughte enteryn: Ehow whiche arte
bothe Maſter and workman ſhal frame
together peace/euen y Very peace(I tell
you)for in the/men truſte. Truſte in y
lorde for euer for he bendeth downe the
ſtately cyteſen/ & the proude cyte he ca-
ſteth to the grownde / & in proceſſe brin-
geth it into duſte to be troden vnder y
fete euen of y poore nedpors. Thou (lor-
de)ponderſte the pathe of the ryght troy-
ſe whether it be iuſte and whether his
waye be eauen: wherfo^r we meruel at y
pathes of thy iugements: for in thy na-
me/ & at the remembraunce of the/ma-
nnis ſoule is fedde. I deſper y be nyght
with

The. xxvi. Chapter. Of Iſaye.

with al my harte / and with all my mynde and ſpirit with yn me I haſte me to the: for a non as thy Iugements were publeſſhed in the worlde / the inhabitor are therof lerned right wyſnes: but the Vngodly when he had once gotten mercy / he lerned not ryght wyſnes / but as ſone as he is correkte he ſymmethe the more and feareth not the maieſtye of y^e Lorde. Lorde thei wil not ſee thy hygh power / but the tyme ſhall come that they ſhall ſee it and be confounded: whē thou ſhalt dewouer them by the indignacion of the people and by the ſpyer of thy enymes. But emōge vs (Lorde) thou ſhalt ſet peace / for it is thou y^e workeſt and fyniſheſt all thinges in vs bothe ower thoughtes and ower deades. O Lorde ower god / althoughe ſtraunge Lordes contrarpe to the haue ben rulers over vs: yet not withſtandinge we remember the only and beare thy name i ower myndes. The cruell Tyrauntes whiche are nowe dede / lyue not: nether ar they rekened in the reſurreccion of the
G faithfull.

The. xxvi. Chapter. Of Iſaye.

faithfull. For thou haſte ſo viſited and
deſtroyed them that all their memorial
ſhulde perexche. But contrary wyſe/ thy
folke (Lorde) thou haſte encreſed / thou
haſte encreſed thy people/ glorified and
magnified them thorowte all the cooſtes
es of the erthe. Lorde/ in their tribula-
tion they ſeke the: Affliccion and ſorow-
ful complayninge are to them thy now-
rtering: But in the meane tyme as a wo-
man grete withe chylde when hyr tyme
is come traueſſeth and kryeth for an
guyſſhe and payne/ even ſo are we (Lor-
de) in thy ſight: we conceyue/ we trau-
el/ and in a maner we bringeforth helth
thorowe the ſpyrit / leſte therthe ſhoul-
de deſtroyed and the dwellers ther yn
ſhulde perexche: But thy dede men lyue
and ower deare beloved are in the reſur-
rection: Thei are awake and right glad
which lye in the duſte: For thou water-
eſt them with the dewe of light and ly-
fe: But the habitation of the Violente is
fallen awaye. So power waye therfore
my people into power ſecrete cloſets ad
ſhit

The. xxviiij. Chapter. Of Iſaye.

ſhit the dore aſtʒ pwe/abyde/and ſuf-
fre/even but a momente tʒl the wʒathe
bepaſſed over: fʒoʒ lo/the lorde ſhall co-
meſoʒth of his place to vʒſet the wyke-
dnes of thinhabitours of the erthe/wh-
ich erthe ſhall diſcloſſe whoſe bloude ſo
ever ſhe hath dronke/and ſhal hyde no
lenger hʒʒ ſlayne persons. Cha. xxviiij.

The tyme ſhal come that the lorde
ſhall vʒſet Leuiathan/ that
inuiſcible ſerpent with his ha-
rde/ grete/ ſtronger ſwerde / even Levia-
than that ſubtel ſerpente: and ſhal ſla-
ye this dragone of the ſea. Then ſhall
men heare this ſonge vʒpon the amiable
vʒneyarde of Hemer/one anſweringe a
nother/ I the Lorde defende and water
hʒʒ in dwe tyme. I kepe hʒʒ dave a ni-
ghte leſte eny man inuade hʒʒ. I am w-
ithe oute all wʒathe: who then maye ſo
move me to be ſo grete an enympe to hʒʒ
that (my promyſe negleſte) I wolde
ſet hʒʒ a ſper all at once with thornes &
bryers? Or who maye holde bak my ſt-
rength / to paceſſe me and to reconcyſe
G.ij. me

The. xxv. Chapter. Of Iſaie.

me vnto hyr if I wolde not? But Iacob brought owte of Captiuite vnloked for/ ſhalbe roted agene/ Iſrael ſhal budde and floureſhe ſo that the holl worlde ſhalbe repleyned with their frutes. For ſhall not the lord ſmyte his ſmyters agene even as he was ſmyten? or ſhal he not ſlaie as he was ſlayne? what meſure ſo ever men geue/ the ſame ſhall they receyve agene. He bloweth forth his Vehement ſcorching wynde. Wherefore the iniquite of Iacob is purged on this maner / and by this meanes he taketh awaye all their ſynful ſeade: as when he turneth all the ſtones of their alters into powder/ when their images worſhiped in wodes and ſolitary temples be layed downe/ when their ſtrong cytes are deſtroyde/ when their goodlye fayer cytes are leſte deſolate lyke a wyldernes for bullocks to fede thereyn to lye and broſe on the bowes: when their corne is brent vp/ and the women which in their cominge forth garniſhed their cytes are deſpeled: fore thys people
is wi

The. xxviii. Chapiter. Of Iſaye

is with owte Vnderſtandinge. Wherefo-
re their maker wil not pyte them / and th-
eir potter ſhal haue no fanſye to them.
In theſe dayes the lorde ſhal ſmyte do-
wne all the frutes frome the ſpyce flo-
wde Euphrates vnto Nilus the flow-
de of Egypte: and ye chylderne of Iſra-
el one by one ſhal be gatherd together in
to one place: And then ſhall there blo-
w up a merue louſe grete trompet / & th-
ei that had peryiſhed in Aſſyria and be-
ne outlawes in Egypte ſhal come forth
to worſhipe the Lorde in the holpe hyll
which is in Jeruſalem. Chap. xxviii.

Woe to the proude crowne of dz-
onken Ephraim and to the falli-
nge flower of hyz gloriouſe beu-
tie which is ſet in the toppe over the mo-
oſte plentiuouſt vale / woe to the dzon-
k herds. Beholde / the ſtronge power of
the lorde comethe lyke an haille ſtorme
drypyng downe ſtronge holdes / and ly-
ke a grete ſhower of rayne drynyng v-
pon euery parte of therthe: even with the
mennis fete ſhall the proude crowne of
G. iij. of dzon-

The. xxviii. Chapiter. Of Iſaie

dronken Ephraim be troden downe/and
it ſhall happen to the fadinge flower of
hyr gloriouſe beutye which yet ſtande-
th on the toppe ouer the moſte plentiu-
uſe Dale. even as it happeneth vnto the
haſtye frute tye before y harueſte/wh-
ich as ſone as on eſpieth it he is redye to
devower it before his hande canne reche
it. Alſo this/the lorde of powers ſha-
lbe a Joyefull crowne and a beutifull ga-
arlande to the reſidwe of his people and
ſhalbe the ſpyrit bothe of iugement to y
iuges/and the ſpirit of ſtrength to the
that ſhal dzyve his enemies from the ga-
tes. But yet even theſe alſo erre with-
oute knowlege by the reaſon of wyne/ &
are with out their wittes for theyr w-
elthy drunkenes. yc their preeſtes and
prophetes alſo erre oute of the waye for
dronken welthynges. for they laden w-
ith wyne/and drowned with luſte / erre
in preachinge/and offende in iuginge: for
all their tables are ſo fylled with ſome-
etes and ſylthynges that no parte ſhal
be lefte unfylled. which of them (I praye
ay

The. xxviii. Chapter. Of Asaye

aye you) shalbe then able to instructe eny
man or to teache the right disciplyne to
eny of these chyldeerne newly weaned
& plucked fro y teate: Or what els ma-
ye they teache then clowtinge constitu-
tion to constitution / thzoyng one coma-
undement vpon a noth^r / inhibicion vpo
inhibicion / a lytel here & a lytel whyles
there. Wherfo^r y lord shal speake vnto
this people confusely & in a straunge to
ge vnto whō he sayde sometyme. This
shal quyet thy consciens: this refreshe
th y weary & afflicte soule: It is this (I
tel the) that shal bringe thy harte into a
blessed peace & reste: but they wolde not
heare: wherfo^r y lord shal speake to the
saynge. Byd & comaunde agene / forbpd
and forbpd agene / a lytel here and a ly-
tel whyles there / that they mought go
backward / fall / and be alto broken / y
they mought fall into their snares and
be taken. Wherfore heare the worde of
the lord O ye olde wylye skorners / w-
hicke playe the Lordes ouer my people
which is in Ierusalem: for th^o thike ye / we
G.iii. are at

The. v. viij. Chapter. Of Iſaye

at at a bargaine with deth / & at a poite
with hel / that when eny gret myſcheffe
or plage cometh / it ſhal not touche vs:
for diſſembling hypocryſye ſhal be our re
fuge / & with lyes we ſhal be defended.
Wh² fo^r even th² telleth you y^e lord god
ſaynge. Beholde I ſhal laye a ſtone yn
ziō / a touche ſtone / a korned ſtone / a pre
cious ſtone to ſtableſſhe y^e foundation:
ſo y^e whoſo ev² beleueth & cleueth to this
ſtone / ſhal not lightly ſlyde: for his eq
uite & eavenes ſhal I tye by plomet ad
ſquare / & his right wyſnes ſhal be pōde
rd as in a payer of balāces. But an ha
pyle ſtorme ſhal take awaye your refuge
whiche ye ſtableſſed: & your defence pain
ted with krafted lyes ſwellinge waters
ſhal bare away: & yo^r bargē made with
deth ſhal be brokē / your apointmēt alſo
made with hell ſhal not ſtāde: for when
this ſwellinge deſtruccion ſhal ariſe & co
me vpon you it ſhal ſwelowe you in &
karpe you a waye ſodenlye. For when it
ſhal beginne erly in the morning / it ſhal
endur² but the ſame daye and nyghte /
and

The. xxviii. Chapter. Of Hyspe.

And there shalbe sicke a feare that it also
ne shal breke euen the hartes of the the
at do but heare of this. Then shal bedes
be so narowe that noman maye haue
his reste/ and the kouveringes so skante
noman maye be wrapped in them
for the lord shal stepe forth as he dyde
in the mounte of Perazim and shal roste
fle angerly as he dyd in the Dale of Sibon
to worke his owne worke: he taketh
a merueulouse strange wayes/ to bryge
his owne worke to passe/ ful straunge &
wouldeful are his dedes. Nowe therfore
dispyse not this warninge lest you captiue
be the more grevouse: for I haue
harde of the lord god of powers that
there shal come a soden ende and destruccion
vpon al the erthe. Lysten therfore
and heare my voyce/ geue hede and beleue
my wordes. Is not the tyllman alwayes
busye in duwe tyme to ploughe/ to opene/
and to kut forth his lande to sowe it: dothe
he not a non as he hath made it eaven
and playne sowe his fetches orsprynkel
his Doomphe and afterwarde

The .xxix. Chapter. Of Iſaye.

warde ſowe it orderly now with whete
and then with barley and ſo forth with
he other corne acordinge to the ſtrength
of y^e ſoyle: And to do theſe thinges du-
ely in ordre do not his god teache ad dyr-
ecte hym: for he threſſeth not his ſete-
hes with a wayne/nor turneth the car-
te whele vpon his Loomyn. But the
fetches he threſſeth with a flayle/and
his Loomyn he beateth forth with a
ſtaffe/and even ſo lyk wyſe he gryndeth
his whete into brede. Which he coulde
never do with threſſinge it. For nether
the violence of the turninge of the carte
whele: nor yet the treadinge of the beaſt-
esfete maye grynde it into meale. And
this thinge is ſhewed hym of the Lorde
of powers which is the moſte merueſſe
counſeler and the greteſt magnifyer of
equyte.

Chap. xxix.

¶



¶ Be vnto y^e Ariel/Ariel/a cy-
te ſometyme ſubdued of Dauid.
Take yet a fewe yeares reſpite
ſet ſome feſtes yet paſſe ouer aw hyle / &
then ſuerly ſhal I beſege Ariel. Then
ſhal

The. xxiij. Chapter. Of Hysay.

shal she be so heauye ad so kareful that
she maye welbe called Ariel. I shall co-
pase the rownd a boutte with tentes and
castells and shutte the yn with the towers
and dyue vp bolwerkes agenste the.
And thou shalt be so lowe brought th-
at thou shalt speake even oute of y gr-
ownde / and as of one burped in the du-
ste thy voyce shalbe harde. for thy vo-
ice shalbe lyke a sprite speakinge oute of
therth / so sayntly shalt thou grone ou-
te of the grownde. for the multitude of
thy enymes shalbe lyke the motes in a
sonnebeames ad the cruel multitude of
them shal come vpon the lyke duste rea-
sed vp and karyed sodenly in the twink-
linge of an eye. Then shalt thou be vi-
sited of the lord of powers with thond-
re / erthe quakes / ad fearful crackes / w-
ith whyrlewides / stormey tempestes /
with the flame of a deuoweringe syer.
But nowe al this multitude of the gen-
tyles beinge aboute to bringeforth their
armye ageste Ariel / all this hoste / the
compassinge aboute hyr / ad hir besegers
all apper

The. xxiij. Chapiter. Of Iſaye.

al appete as yet to be but a dreame of an
hongrye man dreaminge to haue eaten/
which nowe waking is ful hongrye ha-
uinge his bely emptye/and lyke a thir-
ſte man dreaminge that he drinketh
a non as he is a wake he is ful ſaynter
drye whoſe deſper yet birneth for drynke
Thus (Iſaye) appereth the multitude
of al theſe gentyls as yet to be lyke/ w-
hich ſhal fight agenſte the mounte Zi-
on. But then ſhal ye be amafed/aſtoned
gappnge and beholdinge al theſe thin-
ges/ye ſhal be dronken/but not with wy-
ne/ye ſhal reſe/but not for dronkenes/
for the lorde ſhal power forth vpon you
the ſpyte of a depe ſlomber/ and ſhal ſh-
it vp power eyes/ that is to ſaye he ſhal
kouer yow^r prophetes and cheffe ſeinge
men: And al prophesyes ſhal be vnto y-
owe even as the wordes of a clasped bo-
ke and ſealed vp: which if thou offerest
vnto a wel lettred man ſaynge/I praye
yow read this boke/ he ſhal ſaye/I can-
not read it for it is ſealed vp: Alſo if it
be geuen to an vnlearned man ſaynge/I
praye

The. xviij. Chapiter. Of Iſaye.

praye the read this booke / he ſhal anſwe-
re the. I am not lettred. Wherefore th^e
ſaith the lord. Because that this peop=
le draweth nigh me with the their mout=
hes and with their lippes ſpeak mich w=
orſhip by me their hartes beinge farre
frome / and because the feare that they
owe vnto me they geue it me aſtyr the
doctryne and the commaundements of
men / therfore beholde / I my ſelfe ſhall
do to this people a thinge to be merueled
and woundred at a bove meſure: that is
to ſaye / I ſhal deſtroye the wyſdome of
their wyſemen and the vnderſtandinge
of their men of moſte actiuite ſhal haue
a fall. Wo be to them that ſo depely dr=
owne their ſelues in their own policie /
that they thynke to hyde their thoughtes
and counſells frome the lord. Whi=
ch hyde their enforcements and ſtudes in
derkenes ſaynge preſumptuoſly: who
ſette vs? or who knoweth vs? which
power preſumpcion / is as though the p=
otters claye ſhulde deuiſe with in it ſelfe
out that y^e worke ſhulde ſaye to hye ma=
ſter

The. xxiij. Chapter. Of Iſaye.

ſter. Make me not: and as thogh he y po
tte ſhulde reporte vpon hyr potter / th
he vnderſtandeth not . See ye not now
therfore to be euen at hande that Libani
us ſhalbe turned into Chamelum and
Chamelus ſhalbe rekened amonge y
wodes? Even then ſhal the deſſe vnder
ſtande the wordes of the boke / and the
eyes of the blynde (the derke clowde ta
ken a waye) ſhal receyue lpghte: And y
oppreſſed ſhal celebrate a glad dape to y
lorde / & the nedpous ſhal reioyſe in hym
that maketh holpe Iſrael. For theſe vi
olente tyrauntes ſhalbe conſumed / and
theſe wylpe mockinge hypocrytes ſhall
periſh. And theſe that are ſo bent vpon
myſchefe to leade men into ſinne for the
noonce goinge a bought to ſupplante y
reprover that ſitteth in iugement / & the
orow lyes lead the right wyſe into a co
ntrarye pathe ſhalbe kutof. Wherefore
thus ſaith the lorde the ſaviow^r of Abi
aham vnto the houſe of Iacob. Let not
Iacob now be aſhamed neth^r chāge his
there when he ſeithe even them alſo w
hom

The. xxx. Chapter. Of Iſaye.

hom my handes haue made to be emone-
ge his chylderne to sanctiſye my name/
ye to sanctiſye hym that maketh holy
Jacob & to worſhipe y god of Iſrael. w-
hich gētyls lately erred/ but now haue
they the ſpyrit of vnderſtanding: whi-
ch before were barbarouſe ad ſperce but
nowe ar they tamed and learned the la-
we.

Chap. xxx.

Eyghe vpon theſe vnnatural ch-
ylterne goig oute of kynde (ſai-
th the lorde) which dare make a
counſel with oute my counſel/and wea-
ue a web nothinge aſtyr my mynde/to
heape ſynne vpon ſynne. for they goſo-
rth to deſcende into Egypte and asked
not my mouth: truſtinge to Pharaos
ſtrength and in the ſhadowe of the Eg-
yptions: but Pharaos helpe ſhalbe tur-
ned into power confuſion: and the confi-
dence y ye haue in the protection of y E-
gyptiōs ſhal turne ye to ignominye. po-
w^r princes were in Zoana & power Am-
baſſiatours came to Haneſam: But yet
ſhall ye be all aſhamed of y people that
maye

The. xxy. Chapite. Of Iſaye.

maye not helpe yowe: for they ſhal net-
her bringe yow helpe nor ayed/But ſhal
bringe yowe into confuſion and opprob-
re. yowre beaſtes wente laden by the
ſowth waye / ye thorow a region ful of
perel and feare be cauſe of lyons and ly-
onesses / kocketryces and ſwyfte fleyng
dragons laye there: yowre mules were
laden vpon their ſhulders with yowre
treſure: & Camels bore vpon their bun-
chedbackes yow^r ryche preſentes to pe-
ople vnaſſe to helpe yowe. For ful ba-
yne and vnproſytable ſhalbe the Egy-
ptions helpe: wherfore I kryed vpon y-
ow on this maner / let yow^r proude au-
dacite ceaſſe: And nowe therfore go wy-
te this thinge in their owne tables ad
recorde it in a boke to endure into a per-
petual teſtimonye to their poſterite. For
this people is ſtowardie / they are falſe chy-
lderne / chylterne that ſoue not to he-
are the lawe of the Lorde. Whiche da-
ſaye to the prophetes / haue ye not for vs
and alſo to the ſeinge men tell not vs of
thinges to come / but preach vs pleaſo-
unt

The. xxy. Chapter. Of Iſaie.

unte thinges loke vs oute deceytes / ſaye
forſake this waye / go frome that waye
and at laſte take from vs even him th-
at maketh holy Iſrael. Wherefore thus
ſaith he that maketh holy Iſrael: For
as myche as ye haue thus abhorred my
worde truſtinge in fraude and violence
cleuyng there vnto / this ſame power
wphednes ſhalbe pow^r breke & fall / ev-
en lyke a retinge high holowe walke w-
hich cometh downe al at once yee eny
man beware: ye / pow^r deſtruction ſhal-
be lyke the breakinge of an erthen pits-
herde: whoſe fall and breakynge no man
ſhal pyte: no althoughe it be ſo ſmall bz-
oken that there be not fownde therof ſo
miche as wolde fetche a cole of ſpyer or
take vp a litel water from the pitte / for
even thus hath the lord god which ſa-
nctifyth Iſrael promyſed ſaynge. In ſi-
ttinge ſtyll quyetlye ſhall ye be ſaued :
for in ſylence ad hope ſtandeth pow^r ſtr-
ength: but as for pow / ye neuer receiued
it / but rather ſayd naye not ſo : but we
wyl get vs to horſhacke and ſo eſcape:

H

But

The. xxx. Chapter. Of Iſaie.

But thynke ye ſo to flee and to eſcape: ye
wyl anſwer / the ſwyfter that ow^r ho^r
ſe be / the ſoner ſhall we be oute of daun-
ger. And I tell yowe agene / that the
faſter ye flee / the ſwyfter ſhal yowe
perſuers folowe vpon yow: ſo that a thou-
ſande of yow ſhal fle at y^e feare of one
man or of tye at the moſte vntyl ye be
leſte as thynne as ſtande the trees in y^e
hyll toppes leſte for maſtes of ſhippe / ye
ſhal ſtand as naked in ſighte as a mar-
ke in a molle hyll. Not withſtandinge
yet in the meane tyme / the Lorde abyde-
deth with longe ſufferinge to haue mer-
cy vpon yowe / and ſuspendeth his cou-
nſell to thentente he wolde be bounti-
ouſly merciful to yow: for the lorde god
is ful rightwyſe: And bleſſed are all men
that wayte on hym: If ye thus do
(O people of Zion and cyteſens of Ieru-
ſalem) ye ſhulde neuer wepe: for ſure-
ly he wolde haue mercy on yowe / ye as
ſone as he harde the voyce of yowe cry-
inge he wolde helpe yowe. It is the Lor-
de verely that geueth yowe the brede
of afflic

The. xxy. Chapiter. Of Hape.

of affliction and the water of heynnes.
But yet will not power master abhorre
ye pow longe / if ye loked vp withe pow^r
er eyes reuerently Vnto power teacher
and power ears heare the wordes of h^m
ym warnige and tellinge powe saynge:
This is the waye / this waye see that
ye go whether he se yowe swaruige eth^r
er on the right hande or on the left han-
de. If ye heare pow^r master (I tell yow)
and wyl despyse the curiouse sylberin-
ge of power karuen Images / and thro
a waye the costuouse gyldinge of them
euen as ye wolde abhorre clothes poll-
uted withe menstrwe / and byd them w-
alke straungers. Then shall he geue
rayne to power sede whiche ye shall co-
mmitte Vnto the grounde / and it sh^{al}
all bringe forth sode from the erthe: and
there shalbe plentye and grete abound-
aunce. And then shall power heardes
fede vpon power brode medewes / po-
wer drafte open and mules shall eate
fatte prouendoure renewed with the
fanne. Also diuerse ryuers of waters

H.ij. shal

The. xxy. Chapiter. Of Iſaie.

ſhal flow downe frome euery highe mountayne and highe hylle. But after grete ſlaughter and ruyne of towers/ y none ſhalbe as bryghte as the ſonne: & the light of the ſonne ſhalbe ſeuē tymes bryghter then it is and ſo grete as is the lighte of. vii. dayes altogether/ y eſpecially in that tyme when the Lorde ſhal bynde together the breke of his people and ſhall heale the gappe of their wounde. For beholde/ the maiesty of y Lorde ſhal come from a farre/ his face ſhal brenne ſo bryght that none maye abyde it/ his lippes ſhalbe ful of indignacion and his tonge lyke a devowering fyre/ his breath ſhalbe lyke a ſwelling ſlowde aryſinge vpon to the throte to take a waye the haithen which are geuen to vanyte/ and to take a waye the byrdel of erroure beinge yet in the chaves of the people: but yow ſhall ſynge as men in y Byrgils of holyfeſtes and be glad in harte lyke them that go by the trumpet blowers goinge forth to the hyl of the Lorde even the rocke of Iſrael. Alſo the Lorde ſhal

The. xvi. Chapter. Of Iſaye.

He ſhal put forth the glorious power
of his voyce & ſhal ſhewe forth his th=
reteringe arme with a grymme count=
enance and with the flame of deuowe=
ringe ſper/ye and that with an erthe qu=
ake and a grete hayle ſtorme. Then ſh=
al the Aſſyrians be a frayde. at the voy=
ce of the lord which ſhal ſmyte the wi=
th a rodde/and the rodde that the Lord
ſhal bende agenſt them ſhal go thorow
every foundation. Which rodde he ſhall
laye vpon them with tympanes/harp=
es and batayle to ouercome the. For ev=
er ſince the beginninge hath he prepa=
red the ſper of affliction ye and that for
the very kinges/which ſper hath he ma=
de both depe and brode turninge viol=
ently as in A grete heape of wode wh=
oſe violence the blaſte of the lord ſette=
th a ſper lyke y floteringe noyſe of grym
ſtone.

Chap. xvi.

V Be to they that godowne in to
Egypte for helpe/whiche truſte
in their horſe/and put their con=
fidence in their chariets becauſe they ar
H.iii. so many

The. xxvi. Chapter. Of Iſaie.

ſo many / and in their horſemen becauſe
theire ſtrength is myghtye : but vnto
hym y maketh holy Iſrael they haue
no reſpecte / and the lordeneuer ſeke the-
ey / when he of his infinyte wyſedome
bringeth affliction vpon men / and yet
his worde maketh he not voyde / he ry-
ſeth againſt the ſamplye of the wyked /
ad againſt the helpe of euel doers . The
Egipcians verely armen and not goddes
and their horſe ar fleſſhlye and not of
ſpirit. Wherefore when the lord ſhal ſt-
retcheth forth his hande / both the helper /
and he that loketh for helpe ſhal fall : ad
ſhalbe altogether deſtroyed. For th^{is} ha-
th the lord ſpoken to me: Even as a ly-
on / or y lyōs whelpe roreth over hyr pr-
oye nowe taken / fearing nothinge at the
noyſe of al y herdmen crying at hym / no
not once abashed at their oute ſhryte / ſo
ſhall the lord of hoſtes come downe to
defende & ſpyght for the mounte Zion ad
for hir lytel hyll . The lord of powere
ſhal defende Ieruſalem lyke a byrde ſc-
otteringe aboute hyr neſte / keepinge / de-
ly vring

The. xxxvii. Chapter. Of Iſaie.

lypvering / awaytinge and ſauynge hys.
Come vp agene (O ye chyldeerne of Iſ-
rael) as farre as ye haue gone downe for-
ſakynge yow^r god / for the tyme ſhal co-
me y^e every man ſhal caſte a waye their
ſyluer images & golden Idols which yow^r
Ingraciouſe handes haue made in-
to yow^r ſynne. Alſur ſhal be ſmiten dow-
ne with ſwerde but not with y^e ſwerde of
man / & y^e ſwerde ſhal deuoure hym / but
not y^e ſwerde of man / and he ſhal fle fro
y^e ſlaughter (his hoſte take) he ſhal ou-
errunne his owne caſtel for feare & his
capitayns ſhal abhorre & be aſhamed of
their owne baners & badges. Theſe thi-
ges hath y^e lord ſpoken / whoſe laipe is
ſedde in Zion and his ſpyr is noueſſh-
ed in Ieruſalem.

Chapter. xxxviii.

Behold / a kynge ſhal raigne af-
tyr the rule of right wyſnes and
his cheſe rulers ſhall governe
and ordyr aſtyr the balaunce of Equite:
which dwe adminſtracion ſhal be vnto
the ſubiects as ſhelter frome the wynde

H. iiii. and

The. xxvii. Chapter. Of Iſaye.

and defence frome the ſtozme. Sicke pri-
nces ſhall refreſſhe theirs even as ſwe-
te ryvers in a drye place / and lyke the ſh-
adewe of a grete hygge rocke in a thyr-
ſte lande. The eyes of the ſeers ſhall
not be deceaued / and the eares of the hea-
rers ſhall take good hede / and the hartes
of the ſtockyſſhe fooles ſhall vnderſtan-
de learinge: the ſtuttinge tonge ſhall ſp-
eake diſtinctly and eloquently / alſo the
knaue ſhall nomore be called Gentleman
nether the nyggerde ſhall be called lybe-
raſt / but the knaue ſhall thinke knauyſ-
he thinges and his harte ſhall properly
conuaye wykednes to playe the hipocr-
yte and to conſpyre abhominacion agen-
ſte y^e lord. pylling and polling the hon-
grye ſoule / ataking the drynke forme y^e
thyrſte . Theſe are his myſchevouſe
weapens / theſe are his dedely counſels to
deſtroye to pylle & to robbe y^e poore affli-
cte with lyge wordes / yea y^e whyles he
myniſtreth y^e lawe vnto the / but y^e Gē-
el mā cōcepueth Gēel thiges / by which
Gēel & noble deades he aryſeth & is becomē
cleare

The. xxxij. Chapiter. Of Iſaye.

clear. But o ye ryche cytes geuen al to
welthy ydlenes / aryſe and heare my
voyce. Geve eare vnto my wordes ye
cytes that ſitte ſo faſte and ſuer: for af-
ter certayne dayes and yeares ye ſhal-
be troubled (o ye cytes ſo ſuer). When y
grape gatheringe ſhal be at a ſtaye / ad
the gatherer of the frutes ſhal not come
you ſhal be a ſtonned / o ryche cytes in ſo
welthy ydlenes / ye ſhal be amaſed fore
al power ſuer confidence to ſe power ſe-
ſſe brought ſo bare / and power bare loy-
nes gyfte with ſacke. At the very ſouk-
inge teate ſhal there be waylinge for y
croppes of the yeare / and for thenceſe of
the vyne yarde : fore my peoples feldeſ
ſhal yilde them bzers and thornes be-
cauſe that all the houſe holdes and cytes
are full of vayne mirth and welth-
ye wantenes. Their palaces ſhal be th-
rone downe / and their cytes ſo full of pe-
ple ſhal be leſte voyde: Their towers &
turrettes of defence ſhal be brought into
perpetual denues into battlinge places
for mules and paſtures for flockes. On
tyl y



The. xxxiii. Chapter. Of Hyle.

thyl the spyret be powerd into vs from
aboue/ Charnelus shalbe turned into
a deserte/and Charnelus shalbe take
for a wode / and equyte shall dwell in
deserte/and rightwysnes shal inhabite
Charnelum/and peace shalbe the ende
of rightwysnes/reste and suernes shall
folowe rightwysnes for ever. And my
people shall dwell yn the sayet house of
peace/in suer tabernacles / and in ryche
beddes. Hyle / when it shal descende/it
shall fall only vpon wodes and cytes/ &
How happye are yowe whiche shal sowe
boldely and suer / ye and that by every
ryuersyde setttinge the fete of your ope
en and asses whother wardees so ever ye
luste.

Chap. xxxiii.

Byt wo be vnto the that robbeste
and destroyste wother: for shalt
not thow thy selfe (thinkest) be
robbed agene? And wo be vnto the that
layeste awaighte for other/for thynke
ste thow thy selfe to escape? Even as
thow hurtest wother / so shalt thow be
hurted agene/and as thow haste layed
way

The. xxviii. Chapter. Of Iſaye

wayte to deſtroye wother / even ſo lyke
maner ſhalt thou thy ſelfe perſhe .

Lord ſhaue mercy on vs / for we vpon the
do we depende. Tho he it be ſo that th=

eyre power be venge to perſue vs : yet
be thou a preſente ſaypore to vs yn
tyme of tribulacion. Let thys people fle
a waye at thy angrey voyce. Let theſe
haythen folke be ſcaterd and diſperſed
a waye at thy buſklynge vp to ruffle.

Let theire prey be taken a waye frome
them / as men take awaye locuſtes / w-
hen they gather a grete multitude tog-
ether and caſte thez into a dyke. Be th-
ow exalted (Lord) whiche dwelleſt a-
bove : Let Zyon be fylled with equyte
and ryght wyſnes . Let the faith be yn
hyr tyme : Let ſtrength / helthe / wyſdo-
me / knoweledge / and feare of the Lord
be hyr treſure . Beholde / the aungels
of them kye with the owte / the aungels
of peace wepe bitterly / the pathes are
forſaken / the wayefayers are gone /
the conuenantes are broken / cytes are
neglecte / noman ſetteth by a nother / the

The. xxviii. Chapter. Of Iſaie.

lande nowe deſtroyed / lyeth moorning
the beute of Libanus is cut downe and
turned into hye ſhame / the goodly paſtu
re of Saron is lyke a drye deſerte: the pe
ſentuous feldees of Baſan and charme
lus are gone. Wherefore now ſhal I aſc
ſe (ſaith the lord) now wil I be exalted
now will I be borne vp on highe . But
you ſhal conceyue chaſſe and bringe for
th ſtubble and power owne ſperye brea
the ſhal deuoure powe: the people ſhal
be burned lyke lyme / and ſhal be lyk the
ornes cut downe for the ſper: heare the
efore / ye that dwell a farre what I will
do / and ye that are nigh knowe my po
wer / The ſynners are a frayde in Zion
and tremblinge feare holdeth hypocry
tes ſaynge / whiche of vs ſhall abyde in
this deuouringe ſper: whiche of vs ſh
al continue in this perpetual burninge:
But he that lyueth iuſtlye (I tell you)
and ſpeketh the trwthe / he that abhor
reth to do iniuries couetuoſly / and ſm
pteth a waye his handes frome giſtes /
he that ſtoppethe his heares leſt he
heare

The. xxxij. Chapter. Of Iſaye

hear the deſaightful oppreſſion of thine
nocent bloude/ and ſhit his eyes leſte he
ſe euek: this man ſhal inhabit hygge pla
ces/ this mannis ſauegarde ſhal be in
right highe and ſtronge holdes of ſtone
vnto this man ſhal there be geuen y ve
ry pure fode/ his eyes ſhal ſe the kinge
in his glorious eſtate/ and ſhal loke o
uer the fartheſte region: Alſo his harte
ſhal delight in the feare of god. But w
here is now the wyſe craftye ſcrybe? w
here is now the depe ſercheroute of the
wordes of the lawe? where is the diſpu
tinge doctour ad teacher of yonge men?
But here ſeeſt thou no ſtrange tonged
people/ neth? yet of eny hard ſpeech to y
which thou mayeſt not attayne/ But be
holde thou Zion/ ower ſolempne cyte/
let thy eyes loke vpon Jeruſalem that
riche habitacion even the tabernacle w
hich ſhal not be moued frome hyr place/
whoſe nayles ſhal never be plucked ou
te/ whoſe ropes al ſhal never weyolde/
for the maiesty of the Lorde ſhal abyde
there preſent with vs. This is the pla

ce w=

The. xxxviii. Chapter. Of Hsaye

ce where brode flowdes shal go full sty
rowndaboute in sighte / in the which ne
ther rouinge galeys shal sayle to robbe
nor yet eny woth^r charged shippe of wa
arre: for y^e lorde is ow^r iuge / ow^r lawe ge
v^r / the lorde shal be ower kynge / it is he
y^e shal saue vs / here shal the ropes and
gables be so stretched forth that they
shall nede neuer to be repayerde / The
maсте shal stande as styfe as thoghe the
ere were no sayle bente vp / and then shal
al there be grette propes distrybuted / w
hen even the lame men shal cathe pro
pes. Here shal there be non caste downe
into his bed saynge / Jam syke / but the
people that dwelleth here shal be quyte
frome all deceases. Chap. xxxviii.



Approche nighe ye gentyles to
heare / and ye people come ad to
ke hede / heare erthe / and what
so ever is in it / let y^e worlde hea
re and al thinge that springeth oute of
it / for the lorde is angrye with all naci
ons / and his wrathe is so kyndled agai
ste the power of them / that he wyll ca
rse the

The. xxviii. Chapite. Of Iſaye.

reſe them and be take the to dethe/ ſo the
at theire harions ſhal be thzone awaye
to lye and ſynke/and the mountaynes
ſhalbe wſhaſhed with their bloude: fore
even the beutifull power of the heavens
ſhalbe conſumed/and ſhalbe layed wy-
de opene lyke a boke Under the ſkye ſo
that all their beutefulaparel ſhall fall
downe lyke leaves frome the vyne and
frome the ſygge tre: for even in the he-
auens wil I bathe my ſwerde/and from
thence ſhal it deſcende ſtraight to Idu-
mea/and to the people whom I have a-
poynted to my vengeaunce. Then ſhal
the ſwerde of the Lorde be bathed in bl-
owde and in the fatte and blowde of lā-
bes and gotes/ and ſhalbe noynted wi-
th the fatte of the wethers kydneyes: for
the Lorde ſhal ſlaye a grete ſacrifice in
Bozra and in the lande of Edom whe-
re the Unicornes and ſtowerdye bulles
the whiche is to ſaye the mightye men
of power ſhal be ſmytendowne/and the
erthe ſhalbe waſhed with theyr blou-
de/and y grounde ſhal be dounge with
their

The. xlviii. Chapiter. Of Iſayr

their fatte kydnes: ye / & the daye of god
dis vengeance / and the yeaere where in
thy ſtowerdenes ſhalbe rewarded ſhal
come vpon the **D** Zion / and thy brokes
ſhalbe turned into pitche / and thy grow
nde into brymſtone with whiche thy po
ple ſhalbe ſo ſore brente that nether da
ye nor night maye it be quenched but it
ſhal ſmoke ever. It ſhalbe dreyed from
age to age / and noman ſhal paſſe over it
for evermore / but oestrogenes / ibices / oule
ravens ſhal inhabit it: for the lord ſhal
meate it forth with the lyne of deſtru
cion and waye it with the waighte of
waſtyng / and then if thou calleſt hyr
kinges they ſhall no where apere / for
even all hyr princes ſhal be broughte to
nought / then ſhal hyr palaces bringe forth
the bryers and thornes / nettels and ſow
thys ſtels ſhall growe where hyr wal
les and caſtells ſtode / and thus ſhal they
be dennes for dragons / and palaces
for ſtruthyons there ſhall ſpytes lyke
monſtroſe beſtes apere to eche other / and
the rough woudouſes ſhal call there for
eche

The. xxxviii. Chapter. Of Iſaye.

the other/also there ſhal come theſe lam-
pes to take their reſte/ Erchyns ſhal
there make their neſtes & lye/ they ſhal
make them dennes and nouryſhevp th-
eir whelpes: thither ſhal Gryppes be
gatherd every on to his mate. Serche
ye the ſcripture of the lord/and reade it
for there is not one of theſe thinges th-
at ſhal fayle/there is not one worde but
ſhalbe fulfpylled all a lyke: ſore what he
commaundeth with his mouthe/ they
are finiſhed by his ſpirit/loke to whom
he dealeth his heretage and deuydeth it
with his owne hande or meate it owte
with a lyne/that muſte nedes abyde fa-
ſte for ever/ſo that they muſte dwell in
it frome age to age.

The. xxxviii.

The deſertes and wyl dernes ſh-
albe glad/ & drye lande alſo ſh-
al reioyſe and floureſſhe lyke a
ſyle: It ſhal floureſſhe righte plesantly
it ſhal laughe and reioyſe more and mo-
re/and be beutyfull to beholde. For the
beutye of Libanus ſhalbe geven hyr/ the
comelynes of Chamelus and Sarone
I alſo

The. xxxv. Chapter. Of Iſaie.

alſo ſhall ſhe haue / the Gentyles ſhall
knowledge the glorye of the lord and y
mageſtye of ouer God. Be therfore co
unforted ye ſyke handes / and be ſteffe /
ye faynte knees / ſpeake vnto the fayn
te harted ſaynge / be bolde and ſtronger /
and feare not. Beholde / power God ſh
all come to avenge yowe and to rewar
de yowe / ye he ſhal come to ſaue yowe.
And then ſhal the eyes of the blynde be
illumined / and the eares of the deſſe ſh
albe opened. Then ſhal the lame leape
lyke an harte / and the domme tonge ſh
all ſpeake prayſe / fountayns and ſpri
nges ſhal breke forth in the deſerte / and
ſwete ryuers in the drye lande / ſo that
the drye lande ſhal haue hyr pondeſ ad
the thirſtye erthe hyr quicke ſpringes.
In the ſame dennes where the dragons
laye / ſhal growe ſwete flowers and gre
ene ruſhes . There ſhall lye bypathes
and the kinges highe waye whiche ſh
albe called even the holy waye. A poll
uted man ſhall not paſſe thorowe it / for
the Lorde hym ſelfe ſhall go with the th

The. xxxvi. Chapile. Of Isaye.

em thorowe the same waye that fooles
go not oute of it / here shalbe no lyd / nor
eny other nyouse beste shall come vpto
this waye or befownde yn it / but ryght
suer shall the passage be / also they that
shalbe redeemed of the Lorde shalbe car-
ned and come vnto Zion with prayse &
shal haue enerlastinge Joye / gladnes &
solace shal accompany them but hevyne-
sses and sorowe shalbe fled awaye.

The. xxxvi. Chapter.

IT came to passe that in the. viii.
yeare of kinge Ezekias / Sennacherib
kinge of the Assyrians wolde co-
me vpto conquare and to take al the vo-
ble and stronge cytes of Iuda. wherfo-
re this Assyrius sente Rabfacen frome
Lachis to Ierusalem vnto Ezekias w-
ithe a grete hoste: which Rabface when
he had layed his hoste at the fluse of y-
ouer pole in the waye to the fullers fel-
de / there came forth vnto hym Eliakim
the sone of Helkie president of the tow-
ne house / Sobia the scribe / and Joas
the secreterye sonne vnto Asaph.

II.

vnto

The. xxxvi. Chapite. Of Iſaye.

Vnto whome Raſſace ſpake thus / Go
power wayes (I praye you) and tel Eze-
chias howe that the grete kinge of Aſſy-
rye hath ſpoken theſe ſame wordes:
what is this thy confidence to which thou
ſtekeſt ſo faſt? Arte thou ſo foliſh
ſo hardye to thinke to haue counſel and
power to wage batayle: other in whom
me nowe at laſte truſteſt thou ſo mych
he that thou dareſt rebel agenſt me: I
ſhal tel the / thou truſteſt to the ayed and
ſpoholdinge of this broken reede / that is
to an Egypcion / to the which reede w-
hoſo ever leaneth / he pearſeth his han-
de and bozeth it thorowe. For even ſi-
che on is Pharao kinge of Egypte to al
that truſte vpon hym: but if thou wylt
ſaye / we truſte in the lorde ouer God:
a ſuer truſte in dede to truſte in hym w-
hoſe highe places and alters Ezekias
hath taken awaye commaundinge Ju-
da and Ieruſalem to worſhipe befor this
alter. Be it in caſe (I praye the) that
I ſhulde geue the now (notwithſtandi-
nge thy bargayn made with me my Lorde
the

The. xxxvi. Chapiter. Of Iſaie.

the kinge of Aſſyrie) two thousand ho-
rſes / art thou able yet of thy ſelfe to mā
them? And howe is it then / that ſeing
thou arte not able to abyde the Violence
and power even but of one of the leſte
princes of my Lorde / yet not withſtan-
dinge / wylte thou truſte to the horſe mē
en and chariets of the egypcions? Th-
inkeſt thou that I of my nowe heade
am come vp hither to deſtroye this la-
nde? It was my Lorde that commaun-
ded me ſaynge. Go thy wayes vp to the
at lande ad deſtroye it. Then ſpake El-
iakim / Sobna / and Hoas vnto Rabſa-
ce: ſpeake vnto vs thy ſeruaunts (I pr-
aye the) in the Syre tonge / for we vnder-
ſtande that language / and ſpeke not
to vs in the Iwes language leſte the p-
eople nowe beinge at the walles heare.
Whome Rabſaces anſwerde. Why / th-
inke ye that my Lorde ſente me only to
you and to your Lorde to ſaye this me-
ſſage / and not rather to theſe kareful &
miferable men that fitte vpon the wa-
lles that they ſhulde not be conſtrayned
J.iii to eate

The. xxxvi. Chapiter. Of Iſaye.

to eate theire owne dyrte and to drynke
their owne piſſe with yow: Raſſace the
erfore proceded ſtefly in his oracion kry
inge with a lowde voyce in the Iuues
tonge ſaing / heare what the grete king
the Kinge of the Aſſyrions commaun
deth. Thus comaundeth the kinge / ta
ke hede leſte kinge Ezekias deceyue yow
we / for it lieth not in his power to defen
de yow / Neether let hym perſuade yow
to truſte in his lord / affirminge that
his Lord with oute doute wyl deſpyer you
and that this cyte ſhal not be deſpyer
de into the handes of the kinge of Aſſy
rie: ſe that ye obaye not Ezekie / for th
us prompſeth yow the kynge of Aſſyrie
If ye wyl beare me ſo myche ſavour
as to forſake hym and turne to me / eve
ry man ſhal enioye ſtyll his owne dyn
erarde his ſyggetrees / and every man
ſhal drinke the waters of his owne py
tte vntyl I ſhal come and leade yow vn
to a lande as good as is this powers / e
ven a lande wheryn is plentye bothe of
whete and wyne: ye / a lande al redy ſo

wm

The. xxxvj. Chapit. Of Iſaie.

wne with the almaner corne and planted
with y beſte bynes. Take good hede y
Ezekias deceyve youe not ſaynge / the
Lorde ſhal delyver you. For haue ther
ever yet eny of the goddis of the genti-
les delyuerd their lande frome the pow-
er of the kinge of the Aſſyrians? Where is
nowe the God of Hemath ad Arphad?
Where is the god of Sepharuaim? And
who (I praye youe) delyuerde Samar-
ia from my power? Whiche on emonge all
the goddes of theſe kingdomes hath de-
lyuerde their region from my power / ſo
that ye maye truſte to the lorde to dely-
ver Ieruſalem from my hande. At the-
ſe wordes the kinges legates were ſo put
to ſylence that they had not a worde to
anſwere. Then returned Eliakim the
preſydent of y towne houſe ſonne of He-
lie / Dobna the ſcrybe / and Joas Sec-
eterpe the ſonne of Aſaph vnto Ezekias
as their clothes alto cutte / and tolde hi
the oracion of Raſſacen.

The. xxxvii. Chapter.

J. iiii. Then

The. xxxvij. Chapit. Of Iſaye.

When kinge Ezekias hearing this / cut his clothes: and he clothed with ſacke wente into the temple of the Lorde: and in the meane tyme he ſente Eliakim the preſident of the towne / Sobnam the ſcribe and the ſeniors of the prieſtes clothed with ſacke Vnto Iſaye the prophete ſonne of Amos whiche ſayed Vnto hym. Thus commaundeth vs Ezekias to ſaye Vnto the. The daye of tribulacion / the daye of affliction and blaſphemye is now come even lyke as though the tyme of deliuerance of chylde were preſent / and ſtrengthe to put it forth ſhulde ſaue the mother. Verely the Lorde thy god hath harde the wordes of Raſſace / whome his Lorde the Kinge of Aſſyrie hath ſente to blaſpheme and to reuyle the ſpyinge god with certayne wordes which the Lorde thy god hath harde / wherefore thou muſte geve the to praye for thy reamnaunte which at yet left a lyue Then Iſaye answered the ſeruants of kinge Ezekie theſe ſente & comen on this maner Thus

The. xxxv. Chapter. Of Iſaye.

Thus ſhall ye tell power lord. Thus ſaith the lord. feare thou not for theſe wordes which thou haſt harde / in y^e which the ſeruants of the kinge of Aſſyrye haue thus rebyled and blaſphemed me / for lo / I ſhall ſende vpon him but a blaſte of wynde / whose noyſe aſone as he heareth he ſhal retorne into his owne lande / where I ſhall cauſe him to be ſlayne with ſwerde . Nowe was Raſſares returned and ſounde the kinge of Aſſyrye making warre againſt Loſnam (for he had knowledge that he was removed from Lachis and it was reported alſo of Tharhaca kinge of the Ethiops y^e he ſhulde nowe cōe to make warre with him) which meſſage when the kinge of Aſſyrye harde / anon he ſente oth^r aſſiaours to Ezechias with this commaundement. Thus ſhal ye tell Ezechias kinge of Iuda. Take hede thy god deceyue the not in whom thou truſteſte promyſinge the that Ieruſalē ſhal not be deliuerd into the hands of the kinge of the Aſſyryons . For thou haſt
harde

The. xxxviiij. Chapter. Of Iſaye.

Harde what great actes the kinge of Aſſyry hath done to al kingdomes in ſubvertinge them / and dareſt thou haue yet eny hope to eſcape? Did the goddis of Gentyles deſpyer them whom my predeceſſours haue conquered? Could thei deſpyer Gozan / Haran / Rezep / and the Chyldern of Eden / whiche holde of Chalaffar: where is the kinge of Hamath / kinge of Arphad / kinge of Sepharuaim / Hene and Aue? Then toke kinge Ezekias the Pyſtel of the handes of the Ambaſſiatours / a when he had red it / he wente vpon into the houſe of the lord / and opened it before the lord makinge his prayer on thys maner. O lord of powers / the God of Iſrael / which dwelleſt at the Cherubims: thou arte y God which iſt the only god / even the god of al the kingdomes of the erthe / for it is thou that haſte made bothe heauen and erthe. Howe downe thy eare lord and lyſten opene thy eyes and beholde / Conſyder al the wordes of Senherib which hath ſente hither a blaſphemous meſſage / wh

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The. xxxviiij. Chapter. Of Iſaye.

eryn he curseth and blaſphemeth the ly-
uinge god. Verely (lorde) I knowe this
to be trwe / that the kinges / of Aſſyrye
haue conquered all tye kingdoms and
regions of the other nations / & that th-
ey caſted their goddes into the ſper / for
theſe were no goddis but the workes of
mennis handes made of tre and ſtone /
wherfore they haue deſtroyed them wo-
rthely. But nowe (lorde ow^r god) nowe
ſaue vs frome the handes of Senherib
that nowe al the kingdoms of the erthe
might knowe that thou art the lorde a-
lone. When the thinge was at this poy-
nte / Iſaye the ſonne of Amos ſente ad-
tolde Ezekias theſe wordes. Thus ha-
th the Lorde God of Iſrael ſpoken vnto
theſe thinges which thou in thy prayer
aſkedſte of me as concerninge the kinge
of the Aſſyryes. The^r answerth the lo-
rde agenſt him. O Virgyn and daught-
er of Zion / the kinge of Aſſyrye hathe
deſpyſed ad ſcorned the / he ſhoke hiſ he-
ad aſt^r the o daughter of Jeruſale^m: but
thow proude kynge / wh^o revileſt thou:
whom

The. xxxvii. Chapter. Of Iſaie.

whom curſeſte and blaſphemete thou:
 Agenſte whom knoweſt thou or lyſteſt
 Up thy ſtately loke: Verely euen agenſt
 him that ſanctifieth Iſrael. For (thy ſer-
 uants ſente hither) thou reupledſt thy
 lord and haſt taken ſo ſoughtly Upon
 thy ſelfe this thinge ſayng / I ſhal knowe
 er the moſte higheſt mountayns and ſpy-
 des of Libani with the multitude of my
 horſe men and chariets / I ſhal cut downe
 ne hir highe Cedar trees & hir beſte fyr
 trees. I ſhal entre thorowe both hir hi-
 ghe mountayns and alſo hyr wodes and
 fayer feldeſ. And where I ſynde wa-
 ters I ſhal drye them al Up with the ſe-
 te of my hoſte. Speakeſt thou not now
 euen thus to kinge Ezekias: ſaige / haſt
 thou not harde what actes and by whi-
 at power I haue done them in tyme paſ-
 ſte and what I am aboute to do now al-
 ſo: that is to wete / that I am aboute to
 ſubuerſte thy cytes be they neuer ſo ſtro-
 nge and to bringe thez into heapes of ſto-
 nes and into ruyne / whoſe inhabitours
 ſhal quake for feare lyke handleſſe men
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The. xxxviiij. Chapter. Of ysaie.

Beinge confounded / for they shalbe lyke
the grasse of the felde which now is gre-
ene and a no is it thek for houses / ye w-
hich often tymes is withred before it be
rype. But I know I knowe (saith y lo-
rde) thy conuersacion / I knowe thy set-
tinge forth and thy returninge / ye I k-
nowe thy furpouse rebellinge agens^t me
for this therfore thy hasty conspyrison
agens^t me and for thy pryde which al I
wel knowe / I shal put a bydle vpon t-
hy nose and shal set a snaffle vpon thy
lyppes where with I shal plucke y bac-
ke agene by the same waye thou camste
But (o Ezekias) this token shal I geue
y / this yeaere shalt thou eate sicke as ye
haue in store / the nexte yeaere shal ye ea-
te sicke as shal growe of their selfe with
oute tillinge or sowinge / but the thirde
yeaere ye shall both sowe and reape for ye
shal plante dynes and eate their frutes
And then thei shal come agene together
which escaped beinge of the house of Ju-
da / and their rotes sente downe into the
erthe / they shal yilde forth the their frute
ful

The. xlviii. Chap. Of Iſaie.

ful highe . for oute of Jeruſalẽ ſhal cõ
the reamnaunt that are leſte / and the
that ar ſaued ſhall come from the moun
nte Zion . Theſe thinges ſhall the zele
of the lorde of hoſtes thus bringe to pa
ſſe / wherfore thus promyſeth the lorde
as touchinge kynge Aſſyrye . That in
no maner of wyſe ſhall he enter into the
is cyte / no not ſo myche as an arrowe ſh
al he ſhote hitther / there ſhal no ſhyld
or buckler be bente vpon agenſte hym . Ret
her ſhal they dyg vpon eny bulwerke agen
nſte hym / but the ſame waye that he ca
me ſhal he retourne . for vnto this cyte
ſhal he not come ſayd the lorde : for I ſh
al ſpyghte for this cyte and ſhal defende
it / (ſaith the lorde) and ſhal ſaue it for my
nowne ſake and for my ſeruante Daudi
des ſake . Then wente forth the angel of
the lorde and ſmyt. v. thouſande / an hū
dred and .iiii. ſcore / in the tentes of the A
ſſyrians / and when the people of Jeruſa
lem roſe erly in the mornynge / lo they la
ye al dede / wherfore Sennacherib kynge of
Aſſyrie departed and wente his waye for
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The. xxyviii. Chap. Of Iſaye.

thence and abode at Miniue. And after
this/it chaunced on a tyme y as he wor-
ſhiped his god in the houſe of Niſroch:
Adramelech and Sarezzer his ſonnes ſm-
it of his head with a ſwerde and fled in-
to the lande of Ararat. And aſtpr this/
Eſarhadon his ſonne raigneſ for hym.

The. xxyviii. Chapter

NOt longe before theſe thiges w-
ere in doinge/ Ezekias was ſo-
re ſyke and lykely to haue dped
and then came there vnto him Iſaye ꝑ
prophete the ſonne of Amoz/a ſayd vnto
him. Thus ſayth the lorde. Set an
ordpr in thy houſe/for thou ſhalt dpead
not ſyue. Then Ezekias turned his ſa-
ce to the walle and made his prayer to y
lorde ſaynge: Remembpr lorde (I beſec-
he the) how I haue walked before the in
true faithe/with pfit harte doinge thy
pleſures. And thus ſaynge Ezekias we-
pte ſore/ Then ſpake the lorde to Iſaye
on this maner. Go thy wayes and tell
Ezekias. Thʒ ſayth the lorde/the god
of thy father David, I haue harde thy
prayer

The. xxxviii. Chap. Of Iſaie.

prayer / I haue ſene thy teares: wherfore
lo / I adde yet vnto thy lyfe. xlv. yeares
alſo I ſhal delyuer the and this ctye w-
hich I defende frome the handes of the
kinge of the Affyrions. And this token
ſhal be geuen y of the lord that he will
performe his promyſe. Beholde / I ſhall
bringe backe the ſhadue of the dyall w-
hich ſhadue is now deſcended wth the
ſonne ariſſinge in Ahaz dyall and ſhall
turne it vpagene. x. howers: then tur-
ned backe the ſonne the ſame. x. degrees
aſcending agene by the which the ſhad-
ue had deſcended before. The thakes ge-
uinge which Ezechieſ kinge of Iuda w-
rite aſtyr he had bene ſpycke & was nowe
rekouerd frome his ſore. I had wente y
I ſhulde haue gone to my graue in my
beſte dayes / when I moſte deſperde the
reſydue of my age. I ſayd with my ſelfe
I ſhal no more apere before y lord god
in this lyfe. I ſhal no more be cōuerſan-
te with the mortal men but ſhal be wi-
th y baneyſhed cyteſens. My dayes are
folden vp and taken awaye fro me ſpke
an harde

The. xxxviii. Chap. Of Iſaie.

an herdemannis tente. My lyfe is kut
of lyke & weauers webbe: whylſe I pro
uyded to lyue he kut me of. He made an
ende of me on a daye / I truſted at the le-
ſte to haue lyued vnto the morowe / but
he alſo broke my bones lyke a lyon / and
made an ende of me on a daye. Then ch-
attred I lyke a ſwalowe / and murmu-
red lyke a Crayne / I moorned lyke a do
ve / lyſt ſtice vpon my eyes vnto y^e highe god
ſaynge. Lord I am ſore handled / deliuer
me vpon thy worde . What myght I
thike or what might I ſaye that he w-
olde do this mich for me? That I moug-
ht yet puſe al my dayes / y^e although he
be to my bytter payne. For I knowe v-
erely (lord) y^e this lyfe is ſaulſed with
galle / and that my lyfe is ſubiecte to all
bitter myſerpe. I knowe that thou ma-
keſt me heuie of ſleape / & wakeneſt me
agene. But lo / yet ſhal I thike that th-
ou doſte me grete plesure if thou graun-
teſt me theſe kareful bitterneſſes . Here
thou ſtayeſt my lyfe that it peſshed not
whyles thou caſteſt al my ſynnes be-
^{ke} hynde

The. xxxix. Chap. Of Iſaye.

hynde thy backe . For nether men la-
ped in their graues prayſe the / nor yet
deade looue the / nor they that deſcende
into their graues abyde for thy faithfu-
lnes. But it is the lyuige man / it is the
lyuinge (I ſaye) that prayſeth the / even
as I do nowe this daye. For the fathers
laye forth thy faithfulnes vnto their
chylderne. Saue vs (lorde) and we ſhal
ſynge ower pſalmes / all the dayes of o-
wer lyfe in the houſe of the lorde. Then
commaunded Iſaye ſayng / take the pla-
ſter and laye it vpon his botche and he
ſhal amende. And then ſayed Ezechias.
Oh what a meruelouſe thinge is this
that I ſhal yet aſcende into the houſe of
the lorde? The. xxxix. Chapiter



The ſame tyme / Herodach /
Baladan & ſonne of Baladan
kinge of Babylon ſente letters
and preſents vnto Ezechias. For
he had harde how that he was ſpycke
amended. And Ezechias was glad of the
and ſhewed the his treſure houſes of his
ſyluer and golde / of his riche ſpyces / and
his

The. xxxix. Chap. Of Iſaye.

his ſyned oyles and his precious oymments/ he ſhewed the al the houſes of his plate/ and what ſoeuer treſure he had. There was nothinge that Ezekie had other in his houſe/ or thozowte al his realine/ but he ſhewed it the. And then came Iſaye y prophete vnto kige Ezekias ſaying to him. What ſaye theſe men/ or fro whence ar they come vnto y? Ezekias anſwerde him ſaying / they ar come vnto me fro a farre lande euen fro Babylon. And Iſaye ſayd/ what haue they ſene in thy houſe? Ezekias anſwerde/ al y I haue in my houſe haue they ſene / I haue ſhewed them alſo all my treſure. Then ſayd Iſaye to Ezekias/ heare the worde of y lorde of powers. Beholde/ y dayes ſhal come that what ſo euer is in thy houſe/ & whatſoeuer thy fathers haue gathzed & layed vp in ſtoze vnto this daye/ it ſhalbe take awaye & karped to Babylon/ neth: ſhal therbe eny thig left ſaith y lorde/ & certale of thy chyldrene which ſhal go forth of the and whom thou ſhalt begete ſhalbe taken awaye

Ik.ij. alſo

The. xl. Chap. Of Iſaye.

also/ & ſhalbe come gelded men in the kynge of Babilons courte. And then ſayd Ezeekias vnto Iſaye. The lord turne it to good that thou haſt nowe expreſſed: But in my dayes (ſayd he) I beſeeche y^e lord that al thinges mought be quyet & fuer.

Here beginneth of kynge Cyrus Cha. xl

BE of good chere be of good chere my people (ſaythe power god). Se that ye counforte y^e hartes of Ieruſalem/ & tel them of their reſte and deliuerance from captiuite/ tel the howe their ſynnes ſhalbe forgeuen aſter that thei haue receyued their ful chaſtiſinge of the lordes hãde for al their ſynnes. Wherfore/ there cryeth a voyce ſayng. Prepare ye the waye for the lord in the deſerte: and make the pathes plaine for power god in the wyldernes: let every vale be exalted/ and every mountayne and hyll be layed lowe/ let krokeſ wayes be made ſtraight/ & rowghe wayes ſmothe. For the gloriouſe maiesty of the lord ſhal appere which every man ſhal

The. xl. Chapter. Of Iſaye.

ſhal ſee/ for the lord hath promyſed it.
farthermore the ſame Voꝝce commaun=
ded ſayng : kꝛye thou. And I aſked hi
what ſhal I kꝛye: which anſwerde. T=
hat euery man is but graſſe: ad all their
gloriouſe beutye is lyke a flower of the
felde. Graſſe as ſone as it is wythred/ y
flower falleth a wape: And even ſo the
people is but graſſe/ aſtyr that the ſpir=
it of the Lorde hath blowne vpon them
not withſtandinge this graſſe be wither=
ed and the flower faded/ yet abydeſt the
worde of ouer god foꝛ euer/ yet this Vo=
ꝝce commaunded agene ſaynge. Go vp
into the highe hill O Zion/ which pre=
acheſt vs good tydiges. Lyft vp thy Vo=
ꝝce as lowde as thou mayſte O Ieruſ=
alẽ whiche preacheſt the goſpel. Lyft vp
thy Voꝝce (Iſaye) & be not a frayd/ and
tell the cytes of Iuda ſaynge. Beholde/
it is power god/ beholde/ the lorde almi=
ghty ſhal come with grete might/ & ſh=
al rule by his owne power. Beholde/ he
beinge cleare & noble both in counſell ad
in his actes/ ſhal bringe forth his ryches
Ii.iii. with

The. xl. Chapter. Of Iſaie.

with the greate triumphe . He ſhall feede
his flocke lyke an herdman / he ſhall ga-
ther his lambes into his armes and ba-
re the in his bosome. But the ewes gre-
te with labe ſhal he wel noureſſe. Who
hath concluded the waters in his fiſt &
ſpanned the heauens with his hande / or
hath holden vp the waight of the wh-
oller the vpon his thre fingers : Who
wayeth y mountayns in a paver of bal-
aunces / & pondreth the hilles in a paver
of ſcales : Who hath informed the myn-
de of y lord : or who hath bene of his co-
unſel to teache hym : or of whō hath he
fetcht his counſel to be taught the waye
of iudgement to inſtrutte hym of any
knowledge or to declare hym the waye
of vnderſtandinge : Beholde / al nacions
in compariſon to hym ar but a drope of a
bucket or a batemēt of a balauce. The
eylandes ar but moles in y ſonne beame
All the trees of Liban⁹ are not ſufficiēt
to make him a ſpyer : nether al the beaſtes
theryn ar enoughe for his brente ſacr-
ifyces / al nacions compared to hym / are
(as ye

The. vii. Chapiter. Of Iſaye.

(as ye welde ſaye) but nothinge / ad but
a tryful. Vnto whom then wyl ye lykē
God: or aſtpe what faſſhion will ye pa-
ynte or karue hym: Canne eny golde-
myth ſet forth his Image: or cāne he w-
ith al his goold and thinne ſyluer plate
caſte him into eny forme that maye rep-
reſente him: Shall a keruer for eny mā-
nis pleaſure that folyſhly deſyghteth to
beholde his Image / and haue not whe-
rithe to make it of gold or ſyluer / ch-
oſe oute a tree i putrible to ſet forth the his
Image that cānot moue oute of his ow-
ne place: are ye ſo blynde that ye ſe not
theſe thynges. Hāve ye not heare: we-
not theſe vngodlineſſes declared yow e-
uen fro y begynninge: Were ye not mo-
neſhed of theſe thynges at the laynge of
the foundaciō of the erthe: Sitte he not
(of whom we now ſpeake) vpon the ro-
nde worlde lyke as vpon a balke / and
are not we that inhabit it as lytel locu-
ſtes: Stretchethe he not forth the he-
auens lyke a cortayne and lyke a tente
that is faſte pitched to be inhabytede:

Ar. iiii.

Doth

The. xl. Chapter. Of Iſaye.

Doth he not bringe princes to nothinge?
a the iuges of the erthe to duſte / ſo that
they be neuer more plated nor ſowē ag-
ene / nor yet their ſtocke roted in the er-
the? For anon as he hath blowne vpon
them / they are withered awaye and gat-
hered vp lyke the ſtubble with a whirle-
wynde. But to what thyng (I praye
you) wyll you lyken me? or after what
faſſhion ſhal I be made / ſaith the ho-
lyon? Lyfte vp your eyes into the ſkye
aboue / & conſyder who made theſe thinges
which ledeth forth their arraye or ap-
parel into ſo grete a number / of which
only he calleth every one by his name.
For by y^e reaſon of his infinite power ſtre-
ngth and mighte / ther is not one of theſe
hyd frome him. Wherefore then ſhuld
Iacob thinke and Iſrael ſaye. Why wa-
yes are hyd frome the lord / & my iuge-
ment ſcapeth my god? for is it poſſible for
the to be ignorant or not to haue harde
that God is euerlaſtinge? The lord y^e
made the worlde laboureth not nether
is he wearye nether is it poſſible his wy-
sedome

The. viij. Chapter. Of Iſaie

ſedome to be ſerched oute. But he geue-
th ſtrength to the wearye/and hi ⁊ ſay-
nteth he reſtoreth right wel. Chylde-
ar weary & almoſte breathleſſe / ad yon-
ge men vtterly fall downe/ but to them
that wayte vpon the Lorde ſtrengthe is
encreſed/and oute of thez ſhal grow for-
th egles wynges/ ſo ⁊ whyles they run-
ne they ſhall not faynte & whyles they
walke they ſhal not be wearye. Ch. viij



Et the eylandes lyſten vnto me
and let the people take good h-
arte vnto thē/ let thē come bef-
ore me & plete their cauſe/ let vs call ea-
che oth- to iugemēt: wo ſtereth ſp ⁊ rig-
htuous ſon frō ⁊ eaſte calling hi forth to
ſubdue to hym ⁊ gentyles & to holde do-
wne kinges: to dinge thē downe to the
grounde with his ſwerde/ & to ſcater thē
a brode lyke ſtubble with his bowe: ſo ⁊
in ſolowing vpon thē he maye paſſe th-
orowe with oute perel/ nether be cōpell-
ed to flippe a ſyde into eny bypathe: wo
hathe wroughte/ made / & ordined ⁊ ge-
neraciōs frō ⁊ beginig: Even I ⁊ Lorde
whi-

The. xli. Chapter. Of Iſaie.

which am both before the firſte and af-
ter the laſte. Beholde ye eylandes & wo-
nder ye angles of the erthe: come and
ſee: whiche of yowe haue louingly byd/
power neyghboure and brother to dyner
& exhorted hym. The golde ſmyth hel-
de with the metal caſter / & y^e ſmyter wi-
th the greteſt hamer with hym y^e wrou-
ght with the lighter ſaynge / This im-
age ſhalbe wel wroghte & faſte naped
that it be not moued. But thou arte Iſ-
rael my ſervant and Iacob my choſen /
even the ſeade of Abraham whom I lo-
ue. It was I that broughte the frome
the cooſtes of the erthe & called the from
the farre regions therof ſaynge to the.
Thow ſhalte be my ſervante / I haue
choſen the / nether ſhal I at eny tyme re-
fuſe the: Be that thou feareſt not / for I
ſhalbe with the / nether loke thou abo-
ute for eny other / for I am thy god wh-
ich ſhal conforte the / I ſhal helpe the / I
ſhal holde the faſte with this ſame my
faithful righte hande. Beholde as ma-
ny as prouoke the to anger / ſhall be
conf:

The. xli. Chapter. Of Iſaye

confunded & ſhamed / thy aduerſaries ſhall
come to naught & perexſſe / ſo that he
that ſhall ſeke for them / ſhall no where
fynde them. Thy enymies whiche dare
move bataile againſte the ſhall be deſtro-
yed: for I the lord thy God ſhall holde
faſte thy right hande / whiche alſo nowe
ſaye vnto the: feare not / for it is I that
ſhall helpe the: be not aſ frayden my lytel
ſeruaunte Iacob: feare not poore deſpy-
ſed Iſrael: for I ſhall helpe the ſaith the
lord: & I that maketh holy Iſrael ſhall
auenge the: ye I ſhall trendel the lyke a
wayne: lyke a newe ſhode carte to thre-
ſſhe downe mountayns & to bete them
into poulder: & the lytel hylls ſhall th-
ou dryue into duſte / thou ſhalt wenowe
them & dryue them awaye lyke the wynde /
& ſeater the a brode lyke a whyrle
wynde / whyles thou thy ſelfe ſhalt re-
ioyſe gretly in the lord: & ſhalt prayſe
hym & makethe holy Iſrael. When the
poore afflicte deſpereth water & fynde it
not at their tong is drye for thyrſte / then
do I y lord geue it the: I y god of Iſrael
for ſa-



The. vii. Chapter. Of Iſaie.

forſake theſe not / I bringe forth the flowdes
into the hygge hylls / & alſo quyk ſpr
inges in the myddes of the feldeſ. I tur
ne the drye deſerte into a ponde of wat^r /
& the thirſtye erthe I wat^r with moſt
Baynes. I plante the wyld waſte gro
unde with Cedre trees / Baye / pyne / and
olpue trees / & y^e drye lāde with ſyr / elme
& plane trees. Theſe thiſges (I tell you)
do I / y^e men might vnderſtande & kno
we / & y^e al togith^r myght cōſyder depely
& expende y^e y^e hande of y^e lorde hath do
ne theſe thiſges & that he that maketh
holy Iſrael hath created theſe thiſges.
Stande to your cauſe therfo^r (ſaith y^e lor
de) bringe in your ſtrength ſaith y^e kinge
of Iacob / ye let even thoſe goddeſ come
yn & ſhewe you thiſges that haue ſom
tyme chaunſed & be done of olde antiqui
te. Let theſe (I ſaye) declare) you thiſges
to come or expounde you thiſges preſent
that we might y^e bet^r know theſe & holde
theſe in mynde / I wil ſpeake euen to your
owne ſelfes: tel theſe thiſges aſt^r this to
come / & we ſhal know that you ar god
des /

The. xlii. Chapite. Of Iſaye.

des Do goode or yet euel / that we mough-
ght alſe & tel it forth. Beholde / yea of
nothinge / & your makinge is of nothing:
abſhominacion hath choſen you. Ver-
ely ſhal ſter vp one fro the north which
ſhal come / & fro the eaſte which ſhal cal
vpon my name / & he ſhal come to y^e pri-
ces lyke a potter to his claye & ſhal tre-
de thez downe as the potter ſtampethe
his claye. Who tolde theſe thinges befo-
re that we mough have knowne & kn-
owledged hym to be that rightuous on?
but there was non that ſayed theſe th-
inges befoze or tolde thez / neth^r have the-
re eny man harde the wordes of thez.
Beholde fyrſt ſhal I geue Zion & Jeru-
ſalem to be euangelifteſ and preachers
but as I remembry there was not on of
theſe that coulde ſe theſe befoze to geue
you warninge of theſe thinges: for wh-
en I aſked thez / they answered not on w-
orde. Here maye ye ſe what men theſe ar
al / ſyche are the deades of men / even ſyn-
ne / naughtynes / wynde ad Bayne lyes
whiche they blowe together. The. xlii.
Beh^r

The. xliij. Chapiter. Of Iſaye.

Beholdetherefore/this is my ſer-
 uante for yowe/vnto whō I ſh-
 all cleaue: ſo/ this is my choſen
 for whoſe ſake alone I am pleaſed. I ſh-
 al entpyche him with my ſpirit/he ſhall
 bringeforth all thinges into iugement &
 duwe ordre emonge the gentyles. He ſh-
 al not be clamouſe & contēciouſe nor pr-
 onde/nether ſhal his voyce be harde yn
 the market place/ A kraſed reede he ſh-
 al not all to breke/nether the ſmokinge
 ſnypphe ſhal he oute quenche. In verye
 faithfulnes ſhal he miniſtre y lawe/he
 ſhal not be ouerſene nether be headye in
 myniſtringe iuſtice on the erthe. Alſo y
 eylandis of the gentyls ſhal receyue his
 lawe/for vnto hym thus ſpeaketh the
 lorde god which made y heauens & ſtre-
 tched thē ſo wyde & ſpred the worlde w-
 ith hyr encreſe geuinge breth vnto y pe-
 ople y inhabit it / & lyfe to thoſe thinges
 y ar in it / I the Lorde haue called y even
 for y rightwysnes ſake & led y hither e-
 uen by thy hande/wherfore I ſhal pref-
 erue y / & geue y for an erneste to y people
 to be

The .vlii. Chapite. Of Iſaye.

to be y lichte for the gentyls / to open y
eyes of the blinde / to lede men in bondes
y ſit in derkenes oute of cuſtodye & preſ=
one / **I** (I tel you) am he whoſe name is
y **LORDE** which geue not my glorie
to any other creature / neither yet my pr=
ayſe vnto keruen images ſeing y al th=
inges ſpoken of beſore ar come / and theſe
newe thinges haue I tolde you beſore
they came. Singe ye therfore to y Lorde
a newe dyte / let his prayſe rebounde vnto
to y fartheſt cooſtes of the erthe / prayſe
hym ye y ſayle on y ſea & what ſo ev^r is
in it / prayſe hym ye eylandis & al y inh=
abit thez / the deſerte with hyr cytes / the
townes alſo with y dwellers in Cedar
mought lyft vp their voyces. Let the re=
ioiſe y inhabit y highe rockes / & from y
toppes of y mountayns let thez clappe
their handes for ioye / let thez geue y lor=
de almightenes / & let them declare his
worſhipemonge y gentils. For the lorde
ſhal comforth like a babyaunt watyer
& ſhal krye like a capitayne ſtanding be=
fo^r his araiſe exhorting & animating their
hartes

The. xliij. Chapter. Of Iſaye.

hartes to batayle putting forth his voyce & ſtretchinge forth al his ſtrengthes & pow^r agenſte his enymes. Becauſe I haue hither to helde my peace / ſhal I be ſtyl & ſufferen^r : naye verely : but I ſhal krye rather lyke a woman traueling of chyldre / I ſhal deſtroye & devow^r ſodenly / I ſhal ſubuerſte mountaynes & hilles / & ſhal dryvp all their frute / I ſhal turne their ryuers into drye lande / & their ponds ſhal I dryvp. I ſhal lede the blynde into a waye. that thei yet knowe not / & directe thez into a pathe of whiche they ar ignorant / I ſhal turne y^r derkenes into lyght befo^r thez & y^r kroked into an even waye. Theſe thinges ſhal I do for thez / neyth^r will I forſake thez / let them therfo^r be turned backwarde & be confounded with ſhame that truſte in karuen images & that ſaye to theſe caſte Idoles : you ar our goddes. Heare o ye deſſe & lyfte vp pour eyes o blinde / for who is blinder then my ſuante^r : or ſo deſſe as ar my meſſagers whom I ſente vnto thez : who (I ſaye) ar ſo blinde as the people of the

The. xliij. Chapite. Of Iſaie.

of the lordes & rulers of thē: They ar/ as
ye wolde ſaye vnto one/ thou vnderſta=
ndeſt myche but thou obſerueſt nothing
or as one ſhulde heare and beleue it not/
full prone & redye verely is y lord to fo=
rgeue for his right wyſnes ſake to mag=
niſye his worſhipe & his lawe & to ma=
ke it excellent & cleare / But this people
is forlorne & troden vnder fote. Wherfo=
real theyr yongemen ſhal come to y ro=
pe & be thruſte into depe preſons. They
ſhal go into proues & noman ſhal be m=
ynded to reſtore thē. Which of you ſo ta=
keth theſe thinges to beware by thez &
warned her aſtyr: Who del puereth Ja=
cob to be troden downe/ and Iſrael into a
proue/ but the lord: But we verely are
they y committe theſe fautes agenſt hi:
we ar they y wyl not go i his wayes nor
obaye his lawes. Wherfo he power the
y wrathe of his hevy indignaciō vpon
vs & greuous batayls which aſſayle vs
on every ſyde: but yet we wil not repen=
te and amende: theſe ſtronge batayls v=
epte vs with burninge/ but yet we rega=
L rde

The. xliij. Chapter. Of Iſaie.

rede hym not.

The. xliij. Chap.

Alſo thus ſpeaketh the lord which hath created the D Jacob/and ſaith ſhioned y o Iſrael: feare thou not/ for I ſhal redeme y / I haue chalenged y for my nowyn ſelfe ⁊ geue y thy name/ y thou ſhuldeſt be myne/ ſo y when thou paſſedſte thorowe y waters I wolde be with y / when thou wenteſt thorow the floudeſt hei ouerwhelmed the not: whē thou wentſt thorowe ſyer/ it burned the not/ neth: yet the flame ſkortched y: for I am y lord thy god/ ⁊ he y maketh ho ly Iſrael/ eue thy ſauour: I redemed y oute of Egypte/ the Ethiopes ⁊ Sabēes I deſtroyed to ſave y / becauſe thou waſte ſo precious in my eyes ⁊ I ſetted ſo myche by y ⁊ loued y ſo interely. I ſpent awaye what ſo euer naciō or people they we⁹ for thy pleaſu⁹ ⁊ ſauegarde/ to thentēt thou ſhuldeſt not feare/ but y I wolde be of thy ſyde/ frō y eaſte ſhal I bringe hith⁹ thy ſeade ⁊ gath⁹ y frō y weſte/ I ſhal ſaye to y northe/ geue forth the my people/ ⁊ to y ſowthe/ let they not come

The. xliii. Chapite. Of Iſaye

come to me: ye & yet farthermo^r: I ſhal
bringe forth my ſonnes fro farre lādes / &
my daughters fro y^e cooſtes of y^e worlde
y^e is to ſaye euery man named aſtyr me
for hi haue I created faſhioned & made
for my glorie: bringe me forth people / as
wel y^e blide as thē y^e can ſe / as wel y^e deſe
ſe as they y^e heare / let al naciōs / gētyls
& iuwes be gathered togeth^r & brought in
to one. Which of al theſe goddes coulde
tel vs theſe thinges & haue ſhewed vs
thē to come: let thē bring forth their wit-
neſſes & go quyte: for they ſhal heare
thē / ſhal reporte y^e at iuſte is & trewe. Be-
vē I me ſelfe (ſaith y^e lord) take you to
witneſſes whiche are my choſen becauſe
your owne cōſciences teache youe & evē
y^e very ſelfe thinge cōſtrayneth y^e trow-
the to be aſcribed vnto me / ſo y^e ye nowe
vnderſtāde clearly y^e I am he which ha-
ue neth^r peare befo^r me nor eny matche
aſtyr me / y^e I am evē y^e lord alone & y^e be-
ſydes me thē^r is no ſaviour / I warne / I
ſaue / I teache becauſe ye ſhulde receyue
no noth^r. ye / I appele vnto your own cō

L. ii.

ſciē

The. xliij. Chapter. Of Iſaye.

ſciences to be my witneſes (ſaith y^e lord) y^e I am god / & y^e I am he y^e is fro y^e beginninge of y^e tyme / neth^r is the^r eny y^e maye take eny thinge fro my hande / or vnmake y^e at I make or do. Thus therfore ſaith y^e lord your redemer y^e maker hoſe of Iſrael. for your punyſhment ſhal I ſend vnto Babylon & ſhal cal to the^r al their pow^r / that is to ſaye y^e pow^r of y^e Chaldees whoſe glorie ſtandeth in practizinge of warre / I am (I ſaye) y^e lord your hoſe mak^r / y^e maker & kinge of Iſrael: farthermore thus ſayde the lord which layed forth y^e waye thowowe y^e ſea & y^e pathe thowow grete waters bringig forth chariets & horſemen / & hoſtes with gre^t pow^r to ſaye the^r ſo a ſleape al togith^r y^e thei ſhuld no more ryſe / ye to quench the oute lyke y^e ſnyffe of a candel. Becauſe ye are euel rememberers of old thinges & haue no vnderſtanding of thinges paſte / Beholde / therfo^r I ſhal make a newe thinge which ſhal flowreſſhe forth euyⁿ by & by: & wyl ye know it: I tolde youe it befo^r / & now ſhal I tell you

The. xliij. Chapit. Of Iſaie.

you agene / I ſhal lay forth the awaye in y
deſerte & in y flowdes. In y wylernes
wylde beaſtes ſhal honour me / dragons
& ſcruthions ſhal knowledge me. I ſh-
al geue waters in y deſertes & flowdes
in the wylernes to geue drinke to my ch-
oſen people / even to this people which I
haue faſhyned. fore my ſelfe to declare
my prayſe / for as for thou (Iacob) thou
woldeſt not cal vpo me / & thou diſdayn-
eſt me o Iſrael: for thou offredſt not to
me beaſtes into bzent ſacrifices / neth^r ho-
nouredſt me wth thy oblacions / thou bo-
ughteſt me no precious fragrant ſpi-
ce wth thy moneye / neth^r wth thy fatte ſa-
crifices. dydſt thou embewe me / althou-
ghe I dyd not requyre ſuche ſacrifices of
y: neth^r wolde I charge y wth incenſe & fu-
me. But thou madeſt me thy ſuite to
bare thy ſynnes & thruſtedſt me downe
laden wth thy iniquities: when it is I only
y do away thy vngodlyneſſes for my no-
wn ſelfes ſake / & thi ſinnes do I forget /
put me i remembrance & let vs reaſon togi-
th^r / & ſhewe me y thig wherby thou re-

The. xliiij. Chapiter. Of Iſaye.

Uſteſt to be forgiven & iuſtified: as for þ
 fyrſt man thy fath^r is firſte & formeſt a
 ſynner: & thy interceſſours betwene þ &
 me haue ſynned agenſt me / wherfo^r eue
 þ moſte holpeſt rulers haue I ſlayne / e
 v^e iacob dyd I kyl & iſrael dyd I betake
 into blaſphemye. The. xliiij. Cha.

Now therfo^r heare o iacob my ſ
 uate / & iſrael my choſen / for th^{is}
 ſpake þ lorde which hath made
 & faſhioned þ / & hath ben thy helpe eue
 fro thy mothers wōbe / let it not greue
 þ (my ſuāt iacob & my very right iſrael
 whō I haue choſen) becauſe I wyl pow
 erforth wat^r ſpō þ thirſtye erthe / & flō
 wdes ſpō þ drye lande: I ſhal powerfo
 rth (I tel þ) my ſpyrit ſpō thy ſeade &
 my graciouſe bleſſinge ſpō thy yſſue / &
 they ſhal floureſh mingled wth pou^r lyke
 þ graſſe & lyke þ oſſpers by þ ryuerſyd
 es / one ſhal ſaye / I am named for þ lor
 des owne / & a nother ſhal be named aft
 yr iacob / & a noth^r ſhal wyte wth his ow
 ne hāde his name aftyr þ lordes name
 ſhal be named aftyr iſrael. Th^{is} I ſaye
 ſpo

The. v liiij. Chapit. Of Iſaie

ſpake y^e lordē/ kīge of Iſrael & th^y rede=
mer/ y^e lordē of pow^{er}s: I am the firſt & I
am y^e laſte/ & beſydes me is the^r no god/
who hath at eny tyme be l^yk me ſyⁿth I
am of euerlaſtig^e name & ſhewe me i w^h=
hat on thīng he might be cōpared to me?
if the^r be eny/ let thē ſhewe thīges paſte
& to cū as I haue done & y^e w^h oute feare
faute & ſtoppe/ do not I euē of ev^{er}laſtig
declare & tel you^r of which thīge I bzīge
you forth as my witneſſes/ is there eny
god beſydes me? is the^r eny ſhap^{er} y^e I kn=
ow not? ful vayne therfo^r at al theſe fa=
cioners of images/ & ful vnprofitable at
their ſtudy & labour/ for they teſtifie of
their owne elues (ſit^he their images ne=
th^{er} ſe nor yet haue eny other ſence) well
worthy to be cōfounded & ſhamed. who
then maye faſhion god? or who wil caſt
an image profitable for nothīg? wh^hfo^r
al this felauſhipe of image makers ma=
ye wel be aſhamed/ let al men cū togith=
h^{er} befo^r me/ ye geue me he^r al maner ſu=
p^{er}thes heruers w^h ſich oth^{er}/ & I ſhal ma=
ke thē togith^{er} a lyke ſhamed & aſtonned

L. iij. the

The. xliiij. Chapter. Of Iſaye.

the ſmythe taketh the perne i his tōge
he tameth it in y ſyer & facioneth it with
his hamer / ye & y w^t al y mighte of his
armes / & ſometyme he ſaynteth for hon
ger & worketh ſo longe w^t oute drinke y
he falleth downe weary. Then cometh
y carpentou^r & he draweth forth a lpyne
vpō y tymb^r & ſmyteth it forth w^t chal
ke / he ſquareth he cōpaſſeth / he clenſeth
& karueth it vntyl his worke be lyke a
man / ye lyke a well proportioned man
to have his ſeate in the tēple / he getteth
him (I ſaye) to y wode to kut downe Ce
ders to karye home y harde pyne trees /
okes / & ſiche oth^r trees of the wode / or
els ſiche as he had ſet at home as ſome
pyne trees whō the rayne made to weye
which mē vſe to kut downe to the ſyer /
he goth & taketh ſome of theſe to warn
him w^t al / & with ſome he heatethe his
oouen to bake in his brede / ye ad of ſome
of theſe trees he makethe hym even a
god and worſhipethe it / he maketh hym
a karuen image and falleth downe be
fore it : with the parte of it he makethe
his ſyer

The. xliii. Chapter. Of Iſaye.

his ſpyer / w^{it}he parte he ſeethe or roſteth
his fleſſhe and eate it when he hath done
and ſo is wel ſatiſſyed: w^{it}he parte of it he
is well warmed / ſo that he nowe maye
ſaye / the worlde is wel amended / I am
wel warme / I haue bene at the ſpyer / and
the reſte of this timber he karueth into
a god and into an idole for him ſelfe / before
this he falleth downe / this he worſhippeth
vnto this he maketh his vowe / of
this he aſketh his petitions / and prayeth
ſayng / deliuer me for thou arte my god
And yet theſe images haue nether ſenſe
nor vnderſtandinge: for they are ſo daw-
bed ouer that thei neth^r ſee with their ey-
es nor vnderſtande w^{it}he their hartes.
There is no man that ſo cometh agene
to hym ſelfe thinkinge theſe images are
nether endued with eny of the. v. ſenſes
nor yet with vnderſtandinge nor yet co-
ſydereth thus / parte of this image haue
I burnt and vpon the colles of it haue I
ſoden and broyled my meate and eaten it /
wherfore then of the reſte of it ſhulde I
make me ſo abhominable an ydolle and
thus

The. xliii. Chapter. Of Iſaie.

thus fall downe before ſo rotten a ſtocke:
Wayne idlenes and a ſolypſſhe harte hath
brought them vnto thys Idolatrye / and
ſo peruerterd them that non hath his ri-
ght mynde or maye thus thinke of hym
ſelfe: maye not I erre / althoughe I appe-
re to my nowne ſelfe to do right well?
Remember wel theſe thinges Iacob and
Iſrael / for thou arte my ſeruante who
I haue faſhioned to thentente that thou
ſhuldeſt be my ſeruante never to be ou-
te of my mynde O Iſrael: I do a waye
thy iniquities even as I diſperſe a clow-
de / and thy ſynnes take I awaye lyke a m-
yſte. Turne the therfore vnto me / for I
will deliuer the. Beglad ye heauens w-
hom the lord hath made / reioyſe ye fo-
undacions of the erthe / clappe yow^r ha-
ndes ye mountayns / make mery wodes
with al maner trees / for the lord wil re-
denie Iacob and vpon Iſrael wil he ſpre-
de his glorye: for th^y ſpake y^e lord thy
defender which hath faſhioned y^e euē fr-
om thy mothers wombe / I am the Lord
which al a lone maketh al thynges which
a lone

The. xlviij. Chapter. Of Iſaie.

a lone haue ſtretched forth y^e heauē / w^hiche alone haue ſet faſte y^e erthe. I ſkater the ſygnēs of theſe ſothe ſayers or aſtrominers / ſo y^e they ſhal diuynē iⁿ vayne & be in adde for anger / I turne theſe wyſemen bakwarde & bryng their conyng into fooliſhnes. But I ſter vp y^e mynde & entēte of my ſeruāt & the counſel or thoughtes of my meſſagers I accompliſhe ſaig vnto Ieruſalē / be thou reſtored iⁿ to thy olde ſtate / & to the cytes of Iuda / be ye buylded agene. It is I y^e reſtore deſolate places. I cōmaunde y^e depe waters ſayng / be ye drye / & hye ryuers I drye vp. It is I that ſaye vnto Tyrus / he is my herde man / al thinges ſhal I accompliſhe accordyng to my wyl / it is I y^e ſaye vnto Ieruſalez / be thou buylded agene / & to the temple / let thy foundacion be layed agene. The. xlviij. Chapter

Thus (I ſaye) ſpake the lordē vn to his anoynted Tyr^{us} / whoſe right hande (ſaith he) I haue takē that the gētles ſhuld fall downe before hi. I ſhal turne their kīges oute of their
armoure

The. xlv. Chapter. Of Iſaye.

armoure ſo that at his comiſge they ſhal
opene their gates ad ſhyt the nomore: I
ſhal go before the/ I ſhal make eaveny
ronghe wayes/ braſen gates ſhal I bre-
ke & barres of yerne ſhal I ſhake in ſon-
dre: I ſhal geue the treſure ſpynges yet in
derkenes & thinges which ar yet hyd pri-
euely that thou mighteſt knowe that I
the lord god of Iſrael haue called y be-
name for my ſeruante Iacob and Iſrael
my choſen: I haue called the by thy na-
me & beutifyed the when as yet thou k-
neweſt me not: I am the Lorde/ beſydes
whom there is no god: I gyfte the forth-
warde when as yet thou kneweſt me
not that men ſhuld knowe froe eaſte to
weſte that with oute me al thinges ar
naught/ & that it is I that am the Lorde
& no nother/ I faſhione the light & crea-
te derkenes/ I make peace & bringe for-
the trouble: It is I the lord that do the
al theſe thiges. Heauen ſhal geue dow-
ne dewe fro a bone/ ad the clowdes ſhal
rayne downe right wylnes/ y erthe ſhal
be opened & bringe forth the ſauyower:
Ryght-

The. xlv. Chap. Of Iſaye.

Ryght wyſnes alſo ſhal bud forth with hym. Euen I the lord ſhal create this thinge. Wo be to him that diſputeth with his mak^r/even the potſherde with y^e potter: ſhal the claye ſaye to the potter/ what thiſge makeſt thou? or thy worke ſueth to no uſe? Wo be to him that ſayeth to the father wherfor wilt thou gete chylderne? & to the mother wherfor wilt thou bring forth the frute? Th^e ſaith y^e lord that maketh holy Iſrael & his maker alſo. Aſke me thinges to come vpon my chylderne/ & byd me tell yow of the workes of my handes. I made therthe & created man ther vpon/ I ſtretched the heauens with my handes/ & al hy^e myghty hoſte or beutyful aperel are at my comaundemēt. I ſhal ſterve this kyng Ty^r with right wyſnes & al his wayes ſhal I directe: he ſhal edyfy my cyte & let loſe my captiuite & that perſuaded nether by money nor mede ſaith the lord of powers. farthermore thus ſaid y^e lord/ the marchantes of Egipte of Ethiopia / & the tributaries of Babe ſhall come

The. viii. Chap. Of Bawe.

cōe to the & shalbe thyne / they shal folo-
we the / they shal go in gyves of their fe-
te / they shal knele before the & make the-
yr supplicaciō & prayer vnto the: for v-
erely god is with the besydes whō there
is no god / howe profounde & howe depe-
ly hyd arte thou o god evē the god & sau-
iour of Israhel: let the beshamed cōfou-
nded & go their wayes togith^r with ig-
nomynye al theys worshippers of Idols
but Israhel shalbe saued in the lorde wth a
ppetual helth: Thei shal not be shamed
ne noted wth ignomynye for evermo^r / for
th^o sayd the lorde that created heauens
evē god that fashioned therthe he made
& prepared it: I have not made it in Ba-
yne / but to be inhabited / I am the lorde
besydes whō their is none. Meth^o haue I
spoken in hyd places nor in eny derke ko-
rner of the ert^he. Meth^o in Bayne sayd I
to the sead of Jacob. seke me. For I am I
lorde sprakinge that at iuste is and she-
wing that at right is: let them be gath-
erd to gither ad come / let the tother nac-
ion escaped that is to saye the gentyles

com

The. xlviii. Chap. Of Iſaye.

come alſo vnto me. What vnderſtand-
inge haue they that lyft vp an image of
tree and ſo praye to a god that cannot ſa-
ue them? Let them come to me (I ſaye)
and let them agree in one and tel me who
hath ſhewed them theſe thinges before
or who expounded theſe firſt? Did not
I the Lorde beſydes whom there is no
god? It is I that am the rightwyſe god
and ſauior? beſydes whom ther is non
Returned therfore to me al the coſtes of
the erthe and ye ſhalbe ſaued / for I am
god & ther is no noth^r. I ſwere be my ſe-
lf that rightwyſnes ſhal go forth of my
mouthe / & my worde returneth not i v-
ayne / but every knee ſhalbe bowed vn-
to me & every tōge ſhal ſwore & ſaye: In
y lorde ſtandeth my rightwyſnes and ſt-
rength / vnto hym ſhall men come / but
they ſhalbe confounded as many as ſp-
eake agenſt him. And al the ſeas of Iſ-
rael ſhalbe iuſtified and haue their ple-
ſure in the lorde. Bel ſhalbe broken do-
wne / & Mebo ſhal haue a fall / with wh-
oſe heauy images y poore beaſtes ſhalbe
laden

The. xlvj. Chap. Of Iſaye.

laden & werped with their grevous w
ayght / theſe beaſtes with other beaſtes
of theſe ſtockes ſhall ſaldowne vnd^r the
yr burdens / for they maye not caſt them
of / and thus ſhal they be karyed into ca
ptiuite.

The. xlvj. Chap.

Hear me Iacobes famyllye & al
the reamnaunte eſcaped of the
houſe of Iſrael / whom I toke
even from theyr mothers wombe
& haue borne the from their byrthe
ye & ſhal bare the vnto their olde age
in their bedderethye / for ſythe I haue ma
de the / I ſhal alſo beare the / helpe the
& deliuer them. To who (I praye you)
wyl you laye me / lyken me / or com
pare me? Who am I lyke? wyl you then
(ſayne Iyers) go and waye you^r go
lde or ſyluer oute of you^r purſe at a po
per of ſokes & hyer you a caſter of me
tall to make ye a God therof for men to
ſaldowne before it & ſo to worſhip it: w
hich notwithstandinge yet muſte be lo
ped on mennis ſhulders / be borne ad ſe
in his place to ſtande faſte & canot moue
it ſe

The. xlvi. Chap. Of Iſaye.

ſe frome his place: ſart he more let men
krye vnto it & yet maye it not anſwere me
th^t deliuer them from their anguyſſhe
& trouble. Conſyder this & loke vpon
yow^r ſelues o brekers of goddes comaue
ndemētes & turne to a better mynde / cal
to mynde olde thinges done from y^e crea
ciō of the worlde. that ye maye ſe that I
am god & that there is no noth^r god ne
th^r eny thiſge lyke me / which fro the be
ginnye ſhewe the laſte thinges. & euen
fro the creation tell you thinges which ar
not yet done; My counſel ſtandeth at a
worde & ſo do I accompliſhe all my plea
ures; I cal a ſwifte byrde frome the eaſ
te and what ſo euer I wyl do from a fa
re it ſhal be done at a beke / for as ſone as
I ſeit / it is done. Heare me ye proude nē
in harte and farre frome the right wyſe
nes. I ſhal bringe nigh me my right wiſe
nes nether ſhal it be abſent / and my helpe
ſhal not tarye / I ſhal geue a ſauinge
helpe to Zion / and my beutyful glorie
to Iſrael.

The. xlvii. Chapter

But

But

The. p. vii. Chap. Of Babel.

Byt thou shalt godowne & sit in
dust. O Virgen the daughter of
Babylō / thou shalt sit on & grow
unde & not in thy kinges sete o daughter
of the Chaldes : thou shalt nomore be
called tendre and dylicate. Thou shalt
go take the querne sweape / & grinde out
the flower of the corne. Thou shalt ca-
ste of thy precious tyre & bonettes / thy
shulders shal be naked and bare legged
shalt thou wade thorowe & brokes / th-
ou shalt not have one bratte on thy nar-
se & men shal se thy secretes to thy gret
shame. For I wyl take vengeance ad
wil not be entreded. These thinges hathe
owr redemer spokē whose name is & lo-
de of pow'rs & the maker holpe of Isreal
Sit downe daughter of Chalde & be
styll / go thy wayes into some derke pla-
ce for thou shalt nomore be called & ladye
of realmes : I was verely so angrye wi-
th my people / & I scourged my heretage
& betoke thē into thy power / & thou ha-
dest no pyte on thē but oppressedst ev-
their sage men with thy hevye pokes ab-
oue me

The. xlviij. Chap. Of Iſaye.

one meſure thiſke thus: I ſhalbe a la-
dye for euer / but thou conſyderſte not
theſe thiſges in thy harte nether rememb-
reſt thiſges to cōe: wherfore heare now
theſe thinges. O Delicate ladye which
ſitteſt ſo ſuer and thus thinkeſt with thy
ſelfe. I am ladye a lone and beſydes me
is there none. I ſhall not ſit lyke a wed-
ue moornige nor yet be deſtitute my ch-
ylterne. But yet ſhal theſe two thing-
es that is to ſaye to ſyt houſbandleſſe &
chylterneleſſe fall ſodenly vpon the bot-
tome on a daye / they ſhal fall (I ſaye) ony
to ſymyſhe thi ſorowe / both for ſo grete
multitude of thy inchauntige ſothe ſa-
yers / and alſo for the ſtrength of thy ſo
many helpers. For thou truſtedſt in thy
nowne couetuoſe wylpneſſe ſaynge. No
man ſeeth me. Thy nowne wyſdome &
knowledge deceyued the / for thus pre-
ſumedſte thou in thy harte ſaynge: I am
ladye a lone & beſydes me ther is no. Sor-
rowful afflictio therfore ſhal cōe vpon y
& ſode whēſe it ſhal ſprig thou ſhalt not
knowe / & miſerable calamite vnable to be
M.ij. a boydd

The. xlvij. Chap. Of Iſaye.

a Boyded ſhal ſal vpon the. There ſhal
 al cōe vpon the vnwares a ſoden ſubu-
 erſiō/and then (I praye the) flee to thy
 helpers to thy enchauntige ſothſayers
 of whō thou haſte grete plentye/whom
 alſo thou haſt ſet myſche by & haue had
 thē in grete reputaciō even frōe thy kra-
 dle/ſtāde vnto theſe (I ſaye) & loke w-
 heter parauēture thou maiſte be holpen
 & confortēd of thē: for thou haſt occupied
 thy ſelfe & weared thy ſelfe hitherto in
 their manyſorde counſells: let theſe he-
 auengasers & ſtarreſtarers (I praye y)
 comeſorth & helpe y/ & tel the frō whēre
 theſe newes ar to cōe & fall vpon y. Be-
 holde/ they ſhal be lyke ſtubble/ whiche
 aſtyr it be ſet aſyer noman maye helpe
 it/whiche ſtubble neth^r is it proſpytable to
 make coles to warme y/ nor yet to make
 a freer to abyde by: Dychons (I tel the)
 ſhal theſe men be whō thou haſte ſomp-
 che ſet by & occupied & weared thy ſelfe
 with even frome thy yowgthe/for euery
 one of theſe aſtyr his profeſſiō ſhal decei-
 ue y/ & in y meane ceaſon ther ſhal not
 be one

The. xlviij. Chapter. Of Iſaye.

Be one leſte y maye ſaue y. Cha. xlviij

Fare theſe thiſgeeye houſe of Iſ-
acob whoſe toname is called Iſ-
rael / which alſo ar cōe of y ſu-
me ſtocke y Juda came of whi-
ch alſo ſwere by y name of the Lorde te-
ſtiſye / affirme / & geue thākes / & al by y
god of Iſrael / ye althoughe ye do it not
of faith aid right wyſnes: which are na-
med aſtyr the cyteſens of y holy cpte w-
hich truſte vnto the god of Iſrael y lor-
de of powers. Haue I not don etheſe thi-
ges oute of hāde: at they not nows ful-
filled which I tolde you of euē frō y beg-
inng. when they wēt oute of my mouth
& I expounded thē to you: Notwithſt-
ādig I know ful wel y thou art harde &
how ſtefnecked & vnſhāfaced thou arte
yet haue I tolde & declared to y frō the
beginng. thinges before they were done
leſte (I tel the) thou ſhuid eſt ſaye. My
idole tolde me theſe oz my karuē oz caſte
images cōmaunded theſe thiſges. Coſp-
der & beholde al theſe whether you ha-
ue prophcyed thē / and whether it was

M.iii. not

The. xlviii. Chapiter. Of Iſaie.

not I that tolde yow beſore certayne newes & ſecretes which thou kneweſt not of. And now I haue created ſome anewe of y which nether from y beginnynge nor yet nowe beſore the daie of their creation haue ye harde/ becauſe ye ſhulde not tel them: Lo it was I y knewe tht beſore/ farthermore I tolde yow of ſome thnges which nether haue ye harde nor knowne beſore/ nor neuer beſore wer opened vnto thy eares. For I knewe that thou ſhuldeſt be a breker of my commaundemētes/ for euen frome thy mothers wombe haſt thou be called a tranſgreſſour/ notwithſtandynge yet for my names ſake I differred my wrathe/ & for my nowne glorye I defended y & thou ſhouldeſt not perſſhe: for lo it is I that purged the/ not for thy money/ but at thy moſte nede I choſe y. for my nowne ſake (I tel y) haue I done this/ for I geue not my glorye to any wother leſte thou ſhouldeſt in any wyſe be prophaned & caſte fro me: heare me Iacob & iſrael whom I haue called. I am he that hath his be-
inge

The. xlviii. Chapter. Of Iſaie.

inge of hym ſelfe / I am the fyrſte and I
am the laſte. My handes haue layed y
foundacions of the erthe / and my righth
ande hath ſet faſte the heauens / when
I called them anon they ſtoode ſtill. Be
ye all therfore gatherd togither and he
are / whiche of theſe goddes hath tolde
you theſe thinges which the lord hath
done by the kinge of Babylon and Ch
alde. by whom he dothe his p'ſure and
Bſeth them to execute his power. It is
I alone that tolde you theſe thinges be
fore / & I only ſhal call & b'lige him fore
& make prosperouſe his iourne. Come
(Iſaie) vnto me / & heare this thiſe / ha
ue I euer yet ſpoke eny thiſe obſcurely
fro y creatiō of y worlde which am preſ
ent & euē i y ſame article whē al thiſe w
as made. for this cauſe therfore y lord
god & his ſpirit ſente me / & th' ſpeaketh
y lord thy redem' y maker holp of Iſra
el / it is I y am y lord thy god teachig
y y ſhal profite y / directige y in y waye
wher thou ſhalt go. And if thou obſer
ſte my precepts thy peace & reſt ſhal ſwi

A. iiii.

me y ke

The. xliij. Chapiter. Of Iſaye.

me lyke a floude & thy right wiſnes ſhal
arype lyke y waues of the ſea. Thy ſeade
ſhal be lyke y ſandes / & the frute of thy
Bodie lyke hit grauel ſtones. Thi name
ſhal not be cut of nor yet baneked from
my ſyghte / ye ſhal go forth of Babylo /
ye ſhal ſlip awaye fro y Chaldeys w^a
ioyeful voyce / which thige ſhal be tolde
ſhewed / & preached vnto y yttermoſte
cooſtes of y erthe & it ſhal be ſayed. The
lorde hath redeemed his ſeruaunte Jacob ſo
y they thirſted not when they wete tho-
row y drye wildecneſſe / for he drewe the
wat^r out of y ſtone / he claued y grete roc-
ke & the^r flowed out wat^rs / butto y Ingo-
dly ſaith y lorde: the^r is no reſte ne peace
Of Meſſias which is chriſte. The. xliij.

Hea^r me epladis & ye people al a
ſarre take hede / y lorde hath call-
ed me fro my byrthe and from y
mothers wōbe he publeſſhed my name /
he hath made me a mouthe lyke a ſhar-
pe ſwerde / he hath keverde & defended
me with the ſhadue of his hande / and hi-
dde me as a choſen ſhaſte in his quyer:
he ſayed

The. xliij. Chapit. Of Iſaie

he ſayd to me / Verely Iſrael yet art thou my ſuāt in whō I wyl be gloriously declared: & I anſwerde / I ſhal labour & Bayn & ſpende my ſtrength w^t oute fraude / notwithſtanding yet ſhal I offre^r my tauſe vnto y^e lord / & my diligent labour to my god: Wherfo^r y^e lord ſpake which faſhioned me his ſuāt fro my mothers wombe to bringe Iacob agene vnto hi^m (ye althoughe y^e tyme ſhulde come v^he wil not be gathred to hym) in whose eyes I am gret which is my god & my ſtrength / and he ſayed: It is no grete th^g for y^e to be my ſuante to ſterv^e y^e trybes of Iacob & to reſtore y^e deſtruccion of Iſrael / excepte I make y^e alſo y^e lyghte of y^e gētyls to be y^e ſauinge helth ſente fro me to y^e vttermoſte cooſtes of therthe. Th^h ſpake y^e lord y^e redemer & mak^r holy of Iſrael v^ho Chriſte contēned & deſpyſed of y^e gētyls & ſuante to al y^e bare rule. Kynges & prynces ſhal ſe & ryſe v^ho to worſhipe for y^e lordes ſake / for he is faithful / & for his ſake y^e maketh holy Iſrael which hath choſen y^e o Meſſias / & agene th^h ſpake y^e lord

The. xlv. Chapter. Of Gylpe

Lord/in the tyme apoynted shal I come
a be present withe the & in the article of
thy helth I shal helpe y & saue y /and I
shal geue the into an erneste of y promp
se to my people to restore therthe y thou
myghtste chylenge agene y dispersed be
retages & saue to the in bondes/go your
wayes oute/ & to the y at in derknes: co
me forth into y lighte/ they mought fe
ade by y wyne sydes & take their plesu
res in al theyr plentuousse pastures/ thei
shal not hunger nor thirste/ y heate of y
sonne shal not synpte the/ for theyr goy
de shal tender & kepe thez ientely & shal
geue them drinke at the Daynes of wa
ters/ I shal make all my hylls playne
and redy wayes/ & my pathes shal ape
re troden for euery man. Beholde for the
ere shall come some frome a farre/ some
from the northe & from the sea/ ad some
frome the sawthe. Beglad heavens/re
ioyse erthe/clap your handes hylls for
ioye: for the lord shal conforte his peo
ple & haue mercy on hye poore afflicte.
But here parauenture Zion wyll saye:
The

The. xlv. Chapit. Of Haze

The lord hath forsaken me / & the lord
hath forgotten me : Shal the woman
forgete hyr yonge chylde borne of hyr owne
boddye: but if she forgete hyr chylde/
yet shal I neuer forgete the: for lo/ I
haue printed the in these my handes/
thy waller shal neuer fal fro my mynd
they y casted the downe shal come as fa
ste to burye the agene/ thei y destroye
the shal haue continual courses recourse
vnto the/ lyft up thy eyes & loke abo
ute & see/ al these gentyls shal be gather
ed togither & come to the: as verely as
I lyue (sayth the lord) shalt thou be or
ned & arrayed with the as wth a riche or
nament & aparel/ even lyke a bryde dec
ked in hyr cleane costely arraye / for thy
lande which lyeth desolate/ wasted & lo
ste/ shal euen by & by be to lytel to contay
ne thyn inhabitours theryn/ & they y wold
devow^r y shal be far banesshed/ then shal
thy children born i thi barenes speak to
me/ sayng: this place is to narrow/ let me
haue a place to sit i/ & th^{ou} shalt thou thi
nke: who hath begot me these children
sith

The. xliij. Chapter. Of Iſaie

sith I am baren and a banesshed diuorced
wedue: who hath nouresshed & brought
me vp these chyldern: behold / I am so-
le & forsaken / of whēce then ar these ?
Th^o therfo^r answereth y^e lorde. god: be-
hold / I shal stretch forth my hād to y^e gi-
tles / & to y^e populose naciō shal I lystup
my signe & they shal brige sonnes to the
in their bosoms / & daughters vpoⁿ their
shulderne shal they brige y^e / & theyr kin-
ges shal fede y^e & their quenes shal be thi
nourses / they (their faces bowed downe
to thet^he) shal reuerence y^e & licke of y^e
duste frō thy fete / & thou shalt knowe y^e
I am y^e lorde in whom who so ev^r truste
they ar not confounded. Who maye ta-
ke y^e prope frō y^e strōge / or y^e captue frō y^e
myghty: but because y^e lorde hath so spo-
kē it / bothe y^e captue shal be takē frō y^e
myghtye & y^e prope frō y^e strōge / for I wil
defende thy cause agēst thi aduersarye &
saue thy chyldern / thy enemies shal I se-
de wth theyr own flesshe / & wth their owne
bloude shal thei be drōkē like as wth sw-
ete wyne / By y^e which v̄geaunce every
flessh

The .l. Chapite. Of Iſaye.

fleſh ſhal ſe y I am y lorde thy ſaviour
a thy myghty redemer o Jacob. Cap. l.

Thus ſaith y lorde. Whe^r is this
testimonial of y diuorſe of your
moth^r which I ſent hy^r:oz who
is my creditour to wh^o I ſolde you^r. Be
holde/for evē for your own iniquites ar
ye ſolde a for brekig of mycōmādements
is your moth^r diuorſed a put awaye/w^h
herſo^r wolde nomā receyue me when I
came/nor yet anſwe^r when I called: was
my hāde ſo cut of a ſhortened y it might
not deſpue^r you^r:oz was my pow^r ſo my
neſhed y it was not able to redeme you^r:
which by a worde only dryvp y ſea a tur
ne y floudes into drye lāde/ſo y their ſp^r
ſhes be corrupte for want of wat^r a pe
riſhe for thyr ſte/it is I y clothe y heau
ens in a blacke moorning clowde a hou^r
thē w^h ſak/the lorde god hathe geuē me
a lerned tonge a to know how a when I
ſhoulde ſpeake w^h the weake afflicte:er
ly in the morninge he twitched me by y
eare a wakened me as my maſters we
re wont to do to make me lyſten a take
hede

The .l. Chapite. Of Iſaye.

Hede/it was y lordē god y opened myne
eare/how then coulde I not but obaye?
or how coulde I auoyde or ſlyppe bak?
Wherfore I offere my backe to the ſm-
yters & my chekes to the twitchers/my
face I turne not away frō rebakes & ſp-
etel/ for y lordē god bringeth me helpe/
wherfo^r I ſhal not be confounded/but I
ſet my face agenſte them as harde as a
ſpynte/for I knowe wel & I ſhal not be
ſhamed/for I haue my defend^r by me to
deſyuer me:who then maye ſtrepue age-
nſte me? Let vs go & ſtande togither be-
fore a iuge/& if eny mā wil contende w-
ith me in iugemente/let hym come hit-
her. Beholde/the lordē god hathē taken
vp my cauſe to defende it/who then ſhal
condempne me? lo/al theſe thy Idols ad-
goddes ſhalbe worne oute lyke a garm-
ent/wormes ſhal eate thez. Who ſo euer
he be then emonge you y fear y lordē/let
hym heare y voyce of his ſeruāte/& w-
ho ſo euer walketh in derkenes & y light
ſhyneth not vpon hym/let him truſte
y name of the lordē & cleaue to his god.
Beho

The.ij. Chapter. Of Iſaye.

Beholde / al you haue kindled a fyre / ad
we your feluce gyrt aboute w^t y^e flaine
walke in y^e myddes of your own fyre w^{ch}
hich ye haue kindled / but this one thin-
ge is brought to passe be my hād for you
y^e shal sleape with sorowe. Chap. li

 Care me ye y^e folowe right wi-
snes sekinge y^e lord / cōsyder y^e
stone oute of whō ye at hewen
a y^e pitte oute of whō ye at dig-
ged a drawne. Cōsid^r. (Iſaye) Abrahā
your father a Sara your moth^r / how y^e
halked hi one alone a blessed hi / made
him riche a encreased his substance / cōsid^r
how the lord hath counforted Zion in
al hir poore state / turnig hir deserte in-
to a paradise / a hir drie barē grounde in-
to the lordes gardē / ioye a gladnes shal
dwel in hir / the^r shal be thankes geving
wth the voice of men praisinge. Wherfor
loke to me my folke / ad geue eare to me
my people: for the lawe shal go forth of
me / a I shal publesse my iugements to
lighten the gentils / the time is nighe y^e
my rightwisnes and my sauinge helth
shall

The.ij. Chapiter. Of Iſaye.

ſhal goforth to gouerne the people thorow my power. The eylands ſhal waite on me truſting to my ſtrength / lyfte vp your eyes to heaue & beholde the earth vnder you / for heaue ſhalbe diſperſed lyke ſmoke / & the earth ſhalbe broken lyke a garment / & thynhabitours ſhall pereſſhe in lyke maner / but my ſauinge helthe ſhal endure for euer & my mercy wherwith I make men right wyſe ſhal neuer fayle / heare me ye y loue right wyſnes / & namely thou (o my people) which holdeſt my lawe in thy harte / be not a frayd of mennes reuyliges / fear not theyr rebukes / for mottes ſhal eate theſe as clothes ad wol: but my right wyſnes ſhal endure everlaſtig / & my helth ſhal abyde from age to age / be thou ſtered vp / & do vpo y ſtrength even the arme of the lord / be ſtered vp as in tymes paſte thou wote al ages. Art thou not euen he y ſmytdown y proud Raſab & woundedſt the drago of Egypte? Art thou not the very ſame y dreydſte vp y gret depe ſea: & madeſt the depe botome of it ſo playne
that

The.ij. Chapter. Of Iſaye.

that thou gaueſt fre paſſage thorowe it
vnto the deliuerde men: ſo that thei ſet
at libertie thorow y^e lordes mought re-
turne & come agene to Ziō with ioye th-
ere to haue gladnes for a longe tyme:
that they moughte there h^{ave} ioye and
mirth al ſorowe and hevyenes ſet a par-
te: And yet answerde the lordes / it is I
(Iſaye) that conforte you at all tymes
and who art thou then that wylt feare
and worſhipe a mortall man redy to fal
and wither awaye lyke graſſe: wylt thou
forgete the lordes which hath made y^e
which hath ſtretched abroad the heaue-
ns and hath layed the foundations of y^e
erthe: for this cauſe thou oughtſt to fe-
are at al tymes the anger of hym disple-
ſed which is bent to deſtroie: but thou
wylt ſaye / where is his wrath? it haſ-
teth / it cometh ſwyftly to apere / he ſhal
not ons fal by y^e waye wherby he maye
be hyndred to deſtroie nether ſhall his
ſuſtinance fayle hi. I am y^e lordes thi god
which now make playne y^e ſea / & a non
I let it ſwel aboue meſure / & am called y^e

A Lordes

The. li. Chapiter. Of Iſaye.

lorde of powers / I ſhal put my wordes
into thy mouth / & ſhal caſte by my han
de befo^r & for thy defence & thou maiſte
plante heauens & ſet thereto / & it may
be ſayd to Zion. Thou art my people.
Stertout of thy ſleape / ſtertoute of thy
ſlepe / ſpringe up Jeruſalem which haſte
dronke of y^e lordes hande the cuppe of his
indignacion / which haſte dronke & ſou
kedoute even the very dregges & al his
cuppe of ſlumber / ne^th^r is there one em
ge al thy chylde^rn whom thou haſt nu
ureſſed up & wil take the by y^e hande to
leade aſuſtayne y^e. Theſe two plag^es ar
fallen vpon y^e but who therfore is ſorpe
for y^e & theſe alſo ar come vpon y^e / as pe
ſtelence / hunger / & ſwerde / but who is
thy counſorter ? Thy chylde^rn ſylled
with the wrath of the lorde & indigna
cion of thy God lye troden vnder ſote at
thenteringe into every ſtreat lyke a rap
ne deare taken / hy^r fete bounde togith^r
with a corde : wherfo^r heare this one th
inge (I praye y^e) thou wretched dronken
Jeruſalez (althoughe it be not with w
pne)

The. liij. Chapter. Of Iſaye

Thus ſayth thy maſter the lord
thy god/ & auenger of his people. Beholde
I ſhal take frome thy hande & cuppe
of ſlomber with & dregges of & cuppe of
my indignacion ſo & thou drynkeſte no
more here aſter therof/ & I ſhal put it in
to & handes of the & ſcourge & which ha
ue ſayed to thy ſoule/ lye downe on & gr
ounde & we mought go vpon your backes
& you might be vnto vs as & pavement
of & ſtreates to go vpon. Cap. liij.



Arise/ Arise vp Zion & do vpon
the thy ſtrength/ do vpon & thi
beutyful robes Jeruſalem wh
ich art & cyte of & holye god/ for
the vncircumciſed & polluted ſhal no mo
re come into the: ſhake of & duſte fro the
Arise Jeruſalem & ſit vp/ loſe thy nec
ke oute of & bondes/ o captiue daughter
of Zion: for thus ſaith the Lorde/ ye are
ſolde frely/ wherfore ye ſhal be redeimed
alſo w. out ſyluer/ for thus ſaith & lord
god/ ſomtyme my people went downe in
to Egipte ther to be ſtraungers/ & & As
ſpide alſo dyd the gret violence & wrog
M.ij. & that

The. liij. Chapter. Of Iſaye

and that with oute eny cauſe/and nowe
 what profite ariſeth therof vnto me (ſa-
 ith the lord) that my people are th⁹ le-
 dawaye with oute a cauſe: and their lor-
 des and maſters conſtrayned the to ke-
 pe oute a wayle/ a yet is my name blaſ-
 p^hemed cōtinuall^y ſaith the lord/ wher-
 fore to the intent y^e my people might kn-
 ow my name/ I my ſelfe ſhal ſpeake yn
 theſe dayes ſaynge. Beholde/ I my ſel-
 fe am come: O how happye a fayer ſh-
 al the fete be of y^e meſſagers ſente by the
 authorite of god to preache this peace-
 able deſpueraunce/ to tel vs theſe good
 tydinges/ to preache vs the very ſauin-
 ge helthe/ ſaynge vnto Ziō/ thi god mo-
 ught raigne and lyue: when thi overſe-
 ers lyft vp this voyce/ they ſhal alſo w-
 ith their voyce ſhewe yow hi with pra-
 yſe/ for they ſhal ſe clearly wth their eyes
 whē y^e lord ſhal cū agene to Ziō/ Thei
 ſhal ſaye/ O deſolated Jeruſalē be thou
 glad and reioyſe/ for the lord ſhal conf-
 orte his people a ſhal redeme Jeruſalē/
 y^e lord ſhal dovp his ſleeve a ſtretch forth
 his ba

The. liij. Chapiter. Of Iſaye.

his bare holy arme i y sight of al naciōs
al the cooſtes of therthe ſhal ſe y ſau-
iour ſente frō our god / thei ſhal byd yow
go your wayes cleane / gete you oute frō
hēſe / ⁊ touche no polluted thinge / go fo-
rth frō emōge thē / ⁊ ſe y ye be cleane y ba-
re y veſſels ⁊ iwels of y lorde / but go not
forth as it we^r to muſter neth^r w^t to gre-
te haſte as men y fled / for the lorde ſhall
go befo^r you / ⁊ y god of Iſrael ſhal gat-
her your cōpany together. Cap. liij.

Behold / my ſuāt ſhal brige th=
is mater to paſſe wyſely / wher=
fo^r e he ſhal be exalted / extolled
⁊ ſet in right hyghe honour. for lyk wy=
ſe as many ſhat woundre vpon hī to ſe
his face ſo deformed ⁊ hī ſelfe ſo ſhame-
fully entretede lyke noman / favourleſſe
⁊ beuteleſſe: evē ſo ſhal the^r many gen-
tyls loke vpon hī w^t prayer / ⁊ kīges
ſhal holde their mouthes / for they w^t-
to whō no mēciō was made of hī / ſhal ſe
hī / ⁊ they which nev^r harde of him / ſhal
moſte vnd^rſtāde ⁊ regarde hī. But who
is he y beleueth our preaching: or vnto

A. iij. whō

The. liii. Chapiter. Of Iſaye.

whō is y^e arinc of y^e lorde ſhewed: he ſhal
growe Derey before y^e lorde lyke a pōn-
ge groue/ & lyke a rote in a hotte groun-
de/ he ſhal haue nether beutye nor ſau-
oure/ when we ſhal beholde him he ſha-
lbe out of ſhappe & ſauour / ſo y^e we ſhall
not deſper hym/ he ſhalbe deſpyſed & le-
ſte ſet bye of al men/ a man hauinge ex-
perience & feelinge bothe ow^r ſorowes &
ſykenesſes/ we ſhal (I ſaye) repute hym
ſo byle & lothely y^e we ſhal hyde our fa-
ces at him. When this (notwithſtandin-
ge yet) is evē he y^e muſte ſeare our ſyke-
neſſes and ſorowes. But we ſhal iuge hī
to be thus caſt downe & ſmyten with ſo-
me plage of god/ ye when he is wounded
even of our tranſgreſſions & thus ſmy-
ten for our Vngodlynnes / for y^e punyſh-
ment for our correccion ſhalbe layed vpon
hym & by his ſtrypes & hurte we ſhalbe
healed / Al^l we are ſtrayed a waye lyke
ſhepe / euery man folowinge his owne
waye: But y^e lorde layeth al our wyked-
neſſes vpon hī to pardone vs. It is he y^e
ſhal abyde y^e anguyſhe & be ſcourged/ ad
yet

The. liij. Chapter. Of Iſaye.

yet ſhal he not ons opene his mouth / he
ſhal be led lyke a lambe to be offred vp / &
ſhal be as ſtyl as a ſhepe vnder hyr clypp-
pers handes & ſhal not ons opene his li-
ppes / he ſhal be taken away & put to de-
the / his cauſe not examined aſtyr true
iugement as a man frenleſſe & kynleſſe /
& yet whomaye noumbyr his kynrede /
even then when he ſhal be thought cle-
ne to be kut oute of this worlde: whiche
plage ſhal fal vpon hi for y transgreſſiō
of his owne people: farthermore he ſhal
be thought to dye emōg y vngodly & be
lyfted vp on y croſſe betwene theues / al-
though he be nev^r dyd hurte nor yet eny
deſaight founde in his wordes: but the
lorde had decreed hi to be thus brokē w-
ith infirmite / y he offred for our ſynnes /
mought ſe his longe lyued poſterite: and
this decree of y lorde ſhal proſpere in his
hāde / w^t y perel of his owne lyfe he ſhal
ſynde ryches / & by this means my right
quāt ſhal iuſtifye many mē / for he hi ſel-
fe ſhal bea^r away their ſinnes / wh^o fo^r ſ
ſhal diuide to hi y prope bothe of y many

The. liii. Chapiter. Of Iſaye.

men & alſo of y ſtrōge Violence/ becauſe
he ſhal let his lyfe to dethe & be reputed
emonge the myſdoers/ which not with-
ſtandinge/ yet ſhal he take awaye y ſp-
nnes of many and make interceſſion for
the tranſgreſſours. Chap. liii.

Rioyſe therfore euē frō thy very
hart with prayſe thou baren w-
hich teameſte not/ beglad ſinge/ &
clappe thy handes for ioye thou whiche
bareſte no more chyldern/ for y diuorſed
& forſaken woman ſhal haue mo chyld-
ern then y maryed wyfe (ſaith y lord).
Dilate the place of thy tentes and let
the cortayns of thi tabernacles be ſtret-
ched wyde: Se thou ſpare not to drawe
forth at length thy meate kynnes & ſteke
thē down faſte w' ſtokes/ for thou ſhalt
be encreſed w' chylderne on every ſyde/
thi ſeade ſhal haue poſſeſſion emōg y na-
ciōs/ & inhabit deſolate cytes: fear not for
thou ſhalt not be ſhamed/ be not aſtoned
for thou ſhalt not be cōfūded/ thou ſhalt
forget y ſhameſacenes of thi yought & ne-
v' mo' remēb' y opprob' of thi wedew-
hed:

The. liij. Chapter. Of Iſaye.

hed: for thi maker ſhalbe thy lorde & houſbonde/ even he whoſe name is y^e lorde of powers/ he that maketh holy Iſrael even y^e god of al the erthe ſhalbe called thy kynſman & thy redemer for y^e lorde ſhal cal y^e as a diuorſed woman & as one ſore troubled in mynde: he wil cal the to him as a yonge wyſe y^e had broke promyſe with hir houſbonde ſaith thy god. I forſoke y^e for a litel tyme but I called the to me agene with myche mercye/ I hyd my face fide y^e for a lytel ſpace whyles I was angrie/ but I will take y^e into my armes agene with an euerlaſtinge mercye ſaith y^e lorde thy redemer/ for thiſt hyge ſhalbe to me as were y^e wat^rs of Nohe/ for lyke wyſe as I ſwoze neuermore to bryge agene y^e waters of Nohe vpon y^e erthe/ evē ſo haue I ſworne to be not angrie with the agene/ neth^r yet to chyd with y^e/ for y^e mountais ſhal ſoner forſake theyr places & the hylls ſhal ſoner fall downe/ then other my mercye ſhall forſake y^e or the promyſe of my peace ſhal faile y^e ſaith thy mercyful lorde. Be-
holde

The. liiij. Chapter. Of Iſaye.

holde my litle pooze afflicte & forſake / I
ſhal make thy walles of precious carb-
ocles & ſhall laye thy foundations with
Saphyrs : thy windows & gates ſhal
I make of cleare Chriſtal / & al thy Ut-
ermoſte buyldinges ſhal I ſette with ri-
che ſtones . And beſydes all this / al thy
chylterne ſhal be taughte of the lorde &
I ſhal endue the with ryche peace. Th-
ou ſhalt be buylded al of right twyſnes
& be oute of all daunger of violence wh-
erof thou ſhalt not nede to feare / no pl-
age ſhal coe a nyghe y . Beholde / a not-
h^e naciō which were ſtraillg^s to me ſh-
al come & dwel with the / & the aleaun-
tes ſhal be iorned with the / lo it is I th-
at make this ſmythe which firſt kynd-
leth y colles with his blowynge & then
makethe theſe peaceable weap^{es} accor-
dige to his craft. Alſo it is I that create
y deſtroyer to ſubuerte & to deſtroye alſo
but al y weapens made agēſt y ſhal not
proſpere / & every tōge that ſhall arpyſe &
ſpeke agēſt y in iugemēt thou ſhalt ou-
ercome & condēne. Sicke ſhal be the he-
retage

The. lviij. Chapter. Of Iſaie.

refuge of y^e lordes ſuātes & this innocē-
ce & ſavour ſhalbe geuen them of me
ſaith the lord. The. lviij. Chap.



ye al therfor which at a thirſte
come to the waters. Alſo powe
that wante ſyluer go & bye y^e
ye mought eate / go yowre wayes & bye
wyne & mylke with oute money & pry-
ce: wherfore do yow laye oute yow^r mo-
neye for y^e fode that ſedeth not? & ſpende
yow^r labo^r aboute y^e thig that ſatiſſyeth
yow not? And wherfore cary^e yow
not vnto me that yow^r ſoules mought
eate of y^e beſte & take theyr fill vpon the
moſte fatteſte dylicates? Gye eare to
me & cōe to me / take hede to me & yowre
ſoules ſhalbe refreſhed: for I wyl ſmite
handes with yow into an everlaſtinge
cōuenaunte to geue yowre theſe aſſuerd
mercyes promyſed vnto Dauid. Beho-
lde I ſhall geue hym to teſtifie of me to
the people / to be pryncce and gowde vnto
the Gentyles. Beholde thou ſhalt
call an vknownen nacion vnto the / and
the Gentyles (vnto whome thoue
were

The. lvi. Chapter. Of Iſaie.

were Vnknowne) ſhal haſte the to y ad
that euen for the lordes ſake thy god ad
the maker holpe of Iſrael whiche hath
ſet the in thy hyghe honow^r. Seke ye y
lorde whyles he wolde be founde / cal v
pon hym whyles he is nighe / let y vn
godly forſake his owne wayes & every
wyked man his owne imaginaciōs and
thoughtes ad retorne to the lorde for he
wyl haue merce on him / let him (I ſa
ye) turne vnto ow^r god for he is redye &
bente to forgeue / for euen thus ſaith the
lorde / power counſells ad thoughtes ar
not lyke my counſels & thoughtes / & po
wer wayes ar not lyke my wayes / but
as farre as the heauē is a boue the er
the euen ſo farre excede my wayes pow^r
wayes / & my thoughtes pow^rs / for ly
ke as the rayne or ſnowe deſcendeth frō
heauen & turneth not thither agene but
moyſteth the erthe & maketh it to budde
& to bringe forth frute that it ſhulde ge
ue corne to the ſower & fode to eate / euen
ſo my worde which goith out of my m
outh ſhall not retorne to me voyde but
ſhal do

The. lvi. Chap. Of Iſaye.

ſhal do what ſoeuer I wyl & ſhal proſp=er in thoſe thinges for which I ſente it / for yow ſhal lyue in gladnes & ſhal lea=de yow^r lyfe in peace. Mountaynes and hylls ſhal leape ad ſinge for ioye with the powe ad al the trees of the feldeſ ſhall clappe their handes / for the buſſhe ſhall there ryſe a fyr tre & for the thorne a py=ne tre. Al this ſhall make for the glorie of the Lorde and ſhal be a token y it ſhal euermore abyde.

The. lvi. Chap.

Thus ſaycd y Lorde. Se y ye obſe= true equyte & do right wiſnes / fo^r my ſauige helth haſteth him to= come vnto yow & my ritght wiſnes ſp=edeth him to be declared. Blessed is the man that ſhal do this thige / & the ſonne of man y maye receyue this thinge / ev^r him I meane that kepethe y Sabbath da=ye & deſpyllethe it not / that is to ſaye th=at holdeth his handes & dothe no euil. Here let not the ſtraungers which ſhall cleane to the Lorde ſaye on this maner. Ah laſſe for ſorowe the Lorde ſeperatethe me frome his people. Nether let y Bel=ded man

The. lviij. Chap. Of Iſaye.

ded man ſaye/ lo I am a drye ſtocke: for
thus hathe the lord ſyrſte of al promyſe
ſed the Weldded men/as lōge as they ke
pe my Sabbat dayes/ that is to ſaye ha
ue theſe thīges in moſte pryce to choſe &
to obſerue thez which it pleaſeth me to
cōmaunde & wyl holde faſte my conue
naunte / I ſhal geue vnto thē in my ho
uſe & wīthe yn my walles both a better
parte & a better name then oother of my
nowne ſonnes or daughters. I ſhal ge
ue thē (I tell yowe) ſiche a name that it
ſhal neuer fayle: Secondaryly he promy
ſethe to the chylderne of the ſtraung
ers whiche deſper to be ioynd vnto the
lorde/ that they ſhal ſerue hym and k
ſſhe the name of the lorde aud that they
ſhal be his ſeruauntes/ that is to ſaye al
thoſe which take hede that they pollute
not my name/ that is to ſaye holde faſte
my cōuenant. For theſe men ſhal I br
inge vnto my holy hyll and ſhal heare
thē in my houſe of prayer/ their brēte ſa
cryſpces with rheir oth & oblaciōes ſhal be
accepte vnto me vpon my alter: For my
houſe

The. vii. Chap. Of Iſaye.

houſe ſhal be an houſe of prayers to all
nations. For th^e ſayde y^e lord god which
gathereth to gither y^e diſperſed people of
Iſrael: yet ſhall I gather vnto the ſiche
as pertain to their cōgregaciō/enē al y^e
beaſtes of y^e felde/ & al the wylde beaſtes
of their wodes ſhal come to them to eate
hym vp. Notwithſtandinge yet/al the
i^e by ſhopes are blynde/they ar al with-
out knowledge/ye they ar al dōme dog-
ges & maye not ſarke/they lye lōge ſle-
apige & dreamige delightige in vayne &
yde plesures/they ar dogges/ye & y^e the
moſte vniſhamefaced never ſatiſſyed.
Theſe herdemē vnderſtāde nothinge/
but euery one of the foloweth his owne
counſells and thoughtes / every one fo-
loweth his owne couetuoſe harte with
al his might/ ſayng thus/ come I ſhall
brige y^e to v^e wyne & let vs drinke drōken/
& as largely ſhal we drinke to morowe as
to daye/ye & more largely. But i y^e me-
ane tyme the innocēte is iuged to dethe
and noman conſydereth it in his harte
y^e moſte beſte men ar conueyde out of the
waye

The. lviij. Chap. Of Iſaye.

waye/and noman ſo ſoketh vpon this
he wyſe ſaye/beholde the ſynfu. maketh
a waye y right wyſe y he hymſelfe mig-
ht lyue at his pleaſure in reſte / y he my-
ght be ſuer in his bedde ad walke aſtyle
his owne luſte. The. lviij. Chap.

17



Come hither therfor ye childerne
of wytyches borne betwene y w-
horemonger a harlete/whom do
ye thus ſcorne ad take power pleaſure of:
vpon whom do ye mowe with the power
mouthes a gleare oute power toges at:
Ar not poue conceyued in adulterye ad
euen y lyinge deſayghtful yſſwe: takig
yow. lybidimouſe pleaſure at the okes ad
vnder euery bryde ſhadowed tre: deſtro-
yng childerne in Daleys ad vnder the
rockes of ſtone: In highe places of ſtone
buryed by ryuer ſydes is thy porciō/w-
herfore y flowdes ſhal be thy lot/for th-
ou haſte powerd forth thy lyquet ſacry-
fices vnto the a haſte the. offerd thy ob-
lacids: ſhal y ſuffer theſe abominacids:
In highe mountayns thou madeſt thy
beddes a thether thou aſcēdedſt to offere
thy

The. lxxij. Chap. Of Iſaie.

thy ſacrifices behynde y gates & poſtes
thou leftedſt a remembrance of y when th-
ou madeſt naked thy ſelfe as wel to me
as to a nother. Thow wentſt & madeſt
thy bedde wyder: when thou hewedſt &
pluckedſt certayne of y goddis of y genty
ls vnto y / thou wenteſt into y beddes of
them where ſo euer thou ſpeſt thē. And
thou anoyntedſt thy ſelfe w' ſwete oyn-
temētes & waſhedſt y with dyuerſe ſwe-
ete wat'rs & wenteſt ſtrayte vnto kīgis
when thou ſentedſt thy meſſagers into
farre countres thowowe whiche thinge
thou ſelleſt vnto hell. Thow labouredſt
in y multitude of thy nowne wayes / and
neuer thīkedſt it is ſufficiēt. Thow be-
leuedſt to haue gotē y thy lpyuing thow-
owe thy nowne laboure and pollicye ſo y
thow ſhuldſt neuer neded to haue kared
or to haue aſked it of me: but whom ou-
ghtedſt thou to dreade & fear aſt'yr that
thow haſte broken promyſe wīth me.
Thow regardedſt not me / thow calledſt
not me into thy mynde: Thinkeſt thou
y I will holde my peace / as I haue done
D hither.

The. lxxij. Chap. Of Iſaye.

hitherto ſo & thou needeſt not be a frayd
of me: No Verely / but I ſhal rather diſ-
cloſe thy rightwiſnes & thy workes and
declare howe lytel they ſhal profite the
Let the deſpuer & at thy nede with who
thou art confedred / but & wynde ſhal fi-
rſt take a waye al theſe thy helpers / and
Vanite ſhal plucke the in ſondre: but thy
ey & truſte in me ſhal poſſeſſe & lande and
ſhal inherit my holy hyll / wherefore thy
ſaith he. Make waye & geue come / take
awaye al obſtacles & ſtomblyng ſtockes
in & waye which leadeth vnto my peo-
ple. For thy ſpeaketh he that dwelleth i
& moſte hygheſt place for euer whoſe na-
me is holpe. Inhabit both & moſte hy-
gheſt and holpeſt place I dwell alſo with
the cōtrite & humble ſpited to reſreſſhe
& myndes of men deiected / and to heale &
broken hartes. For I am not wrath nor
chydre not alwayes but I blowe ouer a
non my haterede / yet do I breathe in bre-
athe: I am wrath / I ſmyte / I abhorre
& haue indignaciō at a man geuen all to
his owne luſtes / and eſpecially when he
gothe

The. lviij. Chap. Of Iſaye.

gothe fro my lawes ad ſoloweth y ſtudyes / counſells or thoughtes of his owne harte. But agene / I beholde his wayes / & I heale hym / I brige hym into y waye agene / I reſtore him vnto the wch he maye conſorte / & to them alſo which deſperde him / I create ſcendlye conuerſacion & louige cōmunicatid one with a nother. I make peace & ſuernes both the with the y dwell farre & with theſe y dwell nigh he ſaith y Lorde & healer of his But the vngodly are lyke the wode ſea called Euripus which canne neuer reſte hyr waters contynually troubled with ſlyme & ſtynkinge mudde / ad euen ſo haue the vngodly neuer reſt nor peace ſaith my God.

The. lviij. Chap.

Thou therfore / whoſoeuer thou arte / beinge a verye true preacher / ſe y thou kryeſt with open mouth / & beware thou ceaſeſt not / lyft up thy voyce lyke a trompet / ad tel my people their ſynnes / tel the houſe of Iacob theyr offences. For they apere to ſeke me beſelye by their diſputatids ad

D. ij.

wold

The. viii. Chap. Of Faste.

wold be sene te knowe my wayes as for
like & wold be sene to work right wisnes
anot to forsake the pleasures of their god
They moue me questiōs weth^r my iu-
gemēts ar iuste in right wy sinakinge /
ar ful besye to contende ad dispute with
god saynge: Wherfore do we faste when
thou lokeste not Upon vs : we chasten
our selues & yet thou wilt not knowe it
Beholde (saith the lorde agene to them)
when ye faste / yet abyde yow^r owne w^r
pl ad lustes styl withe yowe / for yowe
faste notwithstandinge / yet do yow con-
strayne and Be ye yow^r detters / so yow
faste to thentete yow might applye yow^r
w^r sutes & stryffes ad to synpte orto ent-
rete yow^r condemned detters more cruel-
ly / ye faste not nowe a dayes to please
god & y^r your Joyce might be harde of h^e
in a boue. Thinke yow that I loue th^e
ys maner of fastig / wherby men at pre-
scripte ad certayne dayes chastene the-
ir selues goinge with thei^r heades wit-
hen downe lyke an hoke / strewed with
assjes / & clothed with sacke: wilt thou
saye

The. lviij. Chapiter. Of Iſaye.

ſay this maner of faſte and that vpon
this or that apoynted daye is more acce-
pte to y^e lord: but rath^r euen contrarie
wyſe. This maner of faſtge do I alſo
we & love: forgeue thy detters wrapped
in ſhrewd bargaynes vnloſe their viole-
nte obligacions / ſet them at libertye w^h
hom thou caſtedſt in to preſone for dette
and breke of frome them al maner of ſer-
uantes & yokes. Delyuere oute thy meate &
drynke to y^e hongrye & thyrſtye and the
poore wayſaeringe ſtraunger leade th^u
ou h^o into thy houſe / when thou ſeeſt
y^e naked clothe hym & turne not thy face
fro thy nowne fleſſhe. Then ſhal thy
light breke forth as freſhe as y^e morn-
ge & thy helthe ſhal ſpayng forth right
ſone. Then ſhal theſe dedes be cleare tes-
timones of thy right wyſnes & y^e glorio-
uſe maieſtye of y^e lord ſhal encreaſe the
Then ſhalt thou cal vpon hym / & y^e lord
ſhal hea^r y^e / thou ſhalt kye / & he ſh-
al anſwere / ſo here at thy hande. If th^u
ou now putteſt of thy burden / ſhalt ſt
thy fingers & craffeſt to ſpeake vngodly

The. viii. Chapter. Of Hsye.

dly if thou offereft thy selfe to y^e hōgrpe
 greffesthest y^e poo^r afflicte soul: then sh^{al}
 al thy lighte spryge forth in derkenese / &
 thy derkenes shal be lyke y^e mydday / y^e
 y^e lorde shal directe y^e alwayes / he shal
 satisfye y^e despers of thy mynde & confir-
 me y^e in goodnes. Also thou shalt be lyk
 a freshe watred garden / and as y^e ryuers
 whose daynes neuer ceasse runnige. Pl-
 aces of longe tyme not inhabited thou sh^{al}
 alt occupye & dwel vpo and shalt stervp
 their foundaciōs for y^e generaciōs to cum
 And then shalt thou be called y^e repaye-
 rer of broke places & y^e mend^r of y^e waye
 of y^e Sabbat daye. If thou refraynest t^e
 hy fete fro y^e Sabbat daye / y^e is to saye if
 thou doiste not thy nowne plesure & wyl
 in my holpe daye / then shalt thou be cal-
 led vnto y^e wyful holpe & gloriouse reste
 of y^e lorde / If thou honourst him (Hsye)
 so y^e thou neth^r doist thy nowne wayes
 nor sekest thy nowne wyl / nor speakest
 thy nowne wordes: then shalt thou del-
 ight i y^e lorde which shal karpe y^e vpo ab-
 oue y^e highest places of therthe & shal
 nouresshe

The. liij. Chapter. Of Iſaye.

noureffſhe y ſp i y heretage of thy ſath^r
Jacob: for ſo haue y lordes promyſed wi-
th his owne mouth. The. liij. Chap

Behold y lordes hande is not ſo
cut of y he may nomo^r ſaue: neth^r
his eares ſo dulled y he may not
heare: but it is you^r iniqtes y make this
grete diuiſiō betwene you & your god/ ad
your ſynnes make hym to hyde his face
fro you to thētēt he wolde not hea^r. For
your hādes ar polluted wth bloude & you^r
fyngers enidwed wth ſynne/ your lyp-
pes ſpeke lyes/ & your tōge paiteth miſche-
ſe. Nomā calleth yn rightwiſnes for his ad-
uocate in the lawe/ nomā iudgeth faithful
ly but every man leaneth to vanyte ad
lyes/ studieth phātaſyes/ cōceyueſh la-
boriouſe buſynes & brigeſh forth myſche-
ſe/ they ſit hatchyge y kotatryces egges
weauyge y ſpyd^r webbe/ & he y eateth of
they^r egges ſhal dye/ but if he trede thē
vnd^r his fete y ſpēt ſhal yet breke forth/
of thei^r webbe thei^r is made no clothe/ ſo
y wth thei^r owne workes they maye not
kou^r thēſelf for they ar myſcheuous evē

D. iij.

workis

The. liij. Chapter. Of Iſaye.

workis of robbery & ſtealth ſhalt thou fynde
 i theiꝝ hañdes / theiꝝ ſete runne to do
 miſcheſe / & ſwiftely they haſte the to ſhede
 inocēt bloude / theiꝝ ſtudye & thoug-
 ht is an abhominable: deſtruction & deth drawe
 they wth the whereſoever they becom
 but y waye of peace they knowe not / the
 e^r is no eqte i theiꝝ proceſſe / they haue ſo
 depraved theiꝝ pathes y every mā y paſ-
 ſeth thorow the ſhal knowe no peace / wher-
 ſo^{er} ful farre is eqte epyled frō vs ad
 rightwiſnes wil not cōe nigh vs: we lo-
 ked & tarped for lighte / & ſo what dark-
 enes is the^r: we waited for y morninge /
 but ſo we walke i y derke myddē nighte
 we go gropig by y walles lyke blinde mē
 we grope as though we ow^{er} eyes we^r pu-
 toutey we ſtōble at none dayes as thoughe
 we wādred i y derke morninge lyke
 olde mē halfe dede ſtōbligē at theiꝝ gra-
 ves: we grone lyke beares & morne cōti-
 nualliy lyke doves: we loke for eqte but
 ſhe appereth no whe^r / we tarpe for helpe
 he but it is very farre frō vs / & that be-
 cauſe ow^{er} wikednes is ſo encreſed befo^r

and

The. lxx. Chapit. Of Iſaye

¶ we are ſo ſynful/for our tranſgreſſi-
ons we denye not/¶ our ſynnes we kn-
owledge/that is to ſaye we are ſynners
we are falſe lyers agenſt y^e lord/ we ha-
ue forſaken our god/and turned our bac-
kes to hym/ we haue blaſphemed hym/
¶ folowed ſtrange goddes/ we haue con-
ceyued euell in our hartes/ & occupied our
myndes aboute falſe wordes & deades.
Wherefore equite hath forſaken vs/ and
right wiſnes ſtandeth al a farre moorn-
yng/ for trwthe is fallen downe yn the
ſtreetes/ & equyte ys locked vp/ y^e true
the is cruelly handled/ & he y^e forſaketh
eue is torne in peſes/ theſe thinges wh-
en the lord ſaw/ he was not cōtent/ y^e the-
re was no equite/ & he ſaw y^e there was
non y^e wolde make interceſſion/ & ſerue
wed hym/ & he turned hi ſelfe vnto his
owne power/ & clemmed to his right wiſne-
re/ & anon he dyd vpon him ſelfe right-
wyſnes as a cote of maple/ & put helthe
vpō his hed in ſtede of an helmet/ he dyd
vpon hi vengeance for his beſture ad
houerd hym ſelfe with indignacion lxx
as w.

The. lxx. Chapter. Of Iſaie

as with a cloke / & ther was ſiche hatred
de as is wont to be betwene two enimies
reuenging ether other / this armed he hi
ſelfe to rewarde ȳ cruel tyraunts / wher
fore they ſhal feare ȳ name of ȳ lord ſcō
ȳ weſte & his maiesty ſcō ȳ eaſte / for he
ſhal cū lyke a Violent floude which the
lord hath ſtered vp with a wynde : but
Vnto Zion & thē which beinge of ȳ ſea-
de of Iacob repente thē ſelfe & turne frō
their wikednes he ſhal cū a redem^r ſaith
ȳ lord. For I me ſelfe ſaith ȳ lord ſhal
make this conuenaunte & promyſe with
thē ȳ is to ſaye. My ſprite w^t whō I ſh-
al inſtrute ȳ / & my wordis which I ſh-
al put into thy mouthe ſhall not ſal frō
thy mouth neth^r frō the mouthes of thi
childerne / nor frō ȳ mouth of their chil-
ders chylterne here after into ever laſt-
ing ſaith the lord.



The. lxx. Chap
Ryſe therfore & haſte ȳ for thy
lighte is come / & ȳ maiesty of
ȳ lord ſhal ſhynē vpon ȳ / beſ-
olde / for whiles the derke clou-
des kov^r therthe & ȳ people / ȳ lord ſhal
ſhy^r

The. lxx. Chapite. Of Iſaie

ſhine ouer the & his gloriouſe maiesty
ſhal apere with the. Then ſhall the ge-
ntils come forth vnto thy lighte / and the
kyngeſ ſhal walke vnto the brightnes
& ſpringeth forth with the: lyfte vp thy
eyes roundabout the & beholde / al the
ſe at gath^rde togith^r & come to the / evē
frō farre countres / ſommes ſhal come to y
& daughters ſhal flee vnto the on every
ſyde / then ſhalt thou perceyue & be in p-
roſperite / thy harte ſhal reioyce & be op-
ened wyde / even when the grete multi-
tude of the ſea ſhal be conuerted vnto y /
y is when the infinite noumber of the gē-
tyls ſhal come vnto the / aboundance of
camels ſhall cover the / Dromedares of
Madian & Ephra ſhal cloye y / al y Sa-
bens ſhal come bringinge golde & incen-
ſe geuinge prayſe to the lord / al the wy-
lde beaſtes of Cedar ſhal come togith^r
to the / y wethers of Nebaioth ſhal do y
pryce / thei ſhal be offerde at y altar whi-
ch I haue choſen & at y houſe of my ma-
ieſtye whiche I haue magnified / lo who
at theſe y come fleig like cloudis & doves
to th.

The. lxx. Chapter. Of Iſaie

to their wyndous: alſo y eylands ſhal
be gatherd to me / the ſhippes of the ſea
ſhal come togither to karpe their child-
erne to the from farre countres with the-
eir golde & ſyluer to y honour of y lorde
thy god y maketh holpe Iſrael & magni-
fyeth y / Alſo ſtraunge chylderne ſhal
buplde thy walles ad their kinges ſhal
miniſtre to the / for when I was angrye
I ſmyt y / & when it pleaſeth me I wyl
haue mercy on y. Thy gates ſhal ſtand
open daye & night / they ſhal neu^r be ſh-
yt y y multitude of y gentyles myght cō
to the & their kinges be brought yn / for
bothe y gētils & y people oz kingdome y
wyl not ſerue the / ſhal perceſſe & be ſm-
yten downe with ſwerde / even y ryches
of Libani ſhal be brought vnto y as hy
Cypreſſe trees / pyne trees / & Cedres al
togither a lyke ſhal garniſhe the place
of my ſanctuarye / for I ſhal make y pl-
ace of my ſeteryght honourable / & they
y ſometyme ſcourged y ſhal cū nowe ho-
mily & lowely to y / & they y ſpake evell
vpon the ſhal fal downe at thi ſete & cal
the the cy-

The .lv. Chapter. Of Iſaie

the the cyte of y lordde even y holpe Zid
of Iſrael farthermore where as thou
waſt forſaken & ſo odpouſe y noman w-
olde go thorowe y / nowe ſhal I make y
clear & goodlye for ev^r / & right glad th=
orout al ages. Thou ſhalt ſouke y myl
ke of the gentyls & be noureſſhed at the
breaſtes of kyngeſ / ad knowe y I am the
lorde / thy ſauoure & y ſtronge avenger
of Iſrael / for thy braſſe I ſhal geue the
golde / & for yerne ſyluer / for wode braſſe
& for ſtone yerne / I ſhal geue y peace to
be thi rulers & rightwysnes ſhalbe thy
lawiers. The^r ſhal neth^r roberye nor e-
xtorſion be hardof eny more in thy co-
ſtes / nether deſtruction nor loſſe with in
thi region / thi walles ſhalbe called hel-
the / & thi gates named prayſe / The ſon-
ne ſhal no more be thy ſeruante to mini-
ſtre to the lyghte be daye nether y mone
be nighte / but y lordde ſhal be thi contin-
ual lighte & thi god ſhalbe thi cleannes /
thi ſonne ſhal nomore go downe nor thi
mone eny more be hyd / for y lordde ſhalbe
thy perpetual lighte / & thy moorninge
dayes

The. lvi. Chapit. Of Iſaie

dayes ſhal haue an ende and be matched
with gladnes/ al thi people ſhal be inno-
cent & iuſte & poſſeſſe y^e lande for euer/ thi
ſhal be y^e flow^r of my plantiges & my no
wne handye worke in whom I wyl glo
rye/ y^e leſte ſhal encreſe into a thouſande
& y^e laſte ſhal growe into a right ſtronge
nacion/ I the lord ſhal ſpede this thin-
ge in hyr tyme. The. lvi. Chap.



he ſpirit of the lord god is with
me/ for y^e lord hath anoſted me
& hath ſente me to preache to y^e
meke afflicte in harte/ to blyde vp & to he-
ale the woundes of y^e broken in harte/ to
ſheweforth delyueraunce to thez y^e ar in
captiuite/ to opene y^e preſone to thez y^e ar
bondes/ to publeſſhe y^e tyme of grace & re-
miſſion apointed of y^e lord & y^e tyme wh-
er y^e our god wyl be auenged of his adu-
erſares: to counforte al y^e moorne/ to geue
thez y^e ſorowe in Zid fayernes for aſſhes
glad ointement for their ſorowing/ y^e ioy-
ful garment of thankis geuige for their
heupe mynde/ y^e they might be called ex-
cellent in rightwiſnes/ and a ſudden newe
ſprong

The. lxx. Chapite. Of Hyspe

spounge oute to magnifye y^e lordes/ y^e they
mought restore places desolate/ occupye
olde forlatten houses/ & buylde agene de-
stroyed cytes & wyldes groundes of lōge
tyme paste y^e y^e a liauntes mought stāde
& feade your flockis & straungers be your
tylmen & Dyneplanters/ & y^e you might
be called y^e prestes of y^e lordes/ & y^e men m-
ought cal you y^e ministers of our god / y^e
you mought eate the substāce of the gē-
tills & take your plesurs of their aboun-
daunce for your grete confusion & igno-
myne/ thei shal reioyse to haue lyke p-
te with you/ to deuyde the riche hereta-
ge in their lande/ y^e thei myght haue gl-
adnes for a longe reason: for I am y^e lord-
de y^e loueth equite & hate robbery/ ye alt-
hough a man wolde brene it & offere it
vp to me/ also I shal make y^e their wor-
kis shalbe done of trew faith/ & I shal sin-
ite a ppetual bargē wth the/ & their yssue
shalbe knowne of the gētills/ & their pos-
terite in the myddis of y^e people/ all y^e se
thē shal know y^e thei ar y^e blessed sede of
y^e lordes: wh^{er} fo^r I ioy excedigly i y^e lordes
my soule

The. lviij. Chapi. Of Iſaie

ſoule leapeth for ioye in my God / for he
clothe me with the garmentes of the ſa
uinge helth & ſhal kouer me with y ma
tel of innocenye: I ſhal be lyke a bryde
grome comely arayed & lyke y bryde
chely apparellde in hyr ornamentes / for
lyke aſtethe bringeth forth hir ſettes
& y gardē hir ſeades: even ſo ſhal y lor
de god make rightwysnes & godly wo
rſhipe ſpring forth before al nacions.

The. lviij. Chapter

Wherfor / for Zids ſake I ſhal not
reſte / & for Jeruſalems pleaſure
ſhal not ceaſſe vntil hir rightw
iſnes be comforth & ſhewed lyke y ſhy
ning lighte & hir ſauinge helthe brenn
eth like a laumpe. For y gentyle ſhal ſe
thy rightwysnes & al kinges ſhal behol
de thy glorie / and ſhal call y be a newe
name which y mouthe of y lorde ſhal de
clare / & thou ſhalt be lyke a beutiful c
owne in y hande of y lorde / & as a kyng
es dyademe yn y hande of thi god: thou
ſhalt nomore be called y forſaken / neyth
ſhal thy lande be called enymore y deſo
lated

The. lviij. Chap. Of Iſaye.

lated/But thou ſhalt be called Hephziba
that is to ſaye my beſte beloved/and thy
lande ſhall be called Beula that is to ſaye
my wedded wyfe. For the lord is aw
ambred on the and thy lande ſhall be mar
ryed to hym thy very houſbonde/as þ
yongman marieth to him a mayden/ ſo
ſhal thy chylderne be married vnto the
lorde/as þ bydegrome is ioyouſe ouer
the byde even ſo ſhal thy god be ioyou
ſe vpon the. Vpon thy walles O Jeru
ſalez/ſhal I ſet watchemen whiche ſh
al not ceaſſe daye nor night preachinge
the lord. farthermore/euen yow þ are
of the comen people ſhal not ceaſſe in no
maner wyſe vntyl Jeruſale be repayerde
and tyl ſhe be made the moſte prayſewort
hye in al the erthe. The lord hath ſw
orne by his righthande and by the ſtreng
th of his arme that he wyl nomore geue
thy whete to meate for thy enymies/ne
ith thy ſwete wyne for the which thou
haſte ſore ſwette into drinke for ſtraunge
chylderne:But they þ gather it ſhal eat
it alſo/and geue thanks to the lord: and
p they

The. lviij. Chap. Of Iſaye.

they y^e gath^r it togeth^r: ſhal drinke it alſo
in y^e porches of my ſanctuarie. Stande
abacke & get ye a ſpyde which ſtāde iⁿ y^e ga
tes / geue come o people prepare y^e waye /
& take awaye al ſtōblige ſtones / & ſetup
a ſigne for y^e people: for beholde the lord
tellet^h forth theſe good tydiges. Vnto y^e
Vttermoſte partes of the erthe. Saye ye
daughters Vnto Zion: beholde thy Sa
uiour is come. Beholde he hath broug
ht withe hym his riches / and his noble
actes go before hym & they y^e ſhalbe red
emed of the Lorde ſhalbe called the hol
pe people / and euen thou ſhalt be called
the gretely haunted populouſe cyte & thou
ſhalt nomore be called the forſaken.

The. lvij. Chap.

When ſhal it be ſayd: who is this
cometh frō Edom / his clothes
thus dyed with y^e red of Bozra:
who is this y^e goth ſo myghtely / ſo cōely
in his cote armoure? I am he (I tel you)
that warnethe & ſpeaketh right wyſnes
& am ryche to ſaue. wherfo^r then art thy
garments ſo red and thy clothes ſo we
tte as

The. lxiij. Chap. Of Iſaye.

tte as though thou haddest troden in y
wyne preſſe: The wyne preſſe (I tely=
ow) haue I troden al alone / And of al the
people was there not one with me: I tro=
de / I trode downe my enemyes in my
ſeruēt wraſthe ſo y they haue th^r ſprin=
kled my clothes with their bloude & ha=
ue thus ſpotted al my garmentes. For y
daye of Vengeaunce which I had conce=
pyed in my harte and y peare wheryn I
wold redeme is coe. I looked rounde abo=
ute / But there was not one helper / I wa=
s deſtitute al hope / But the^r was not o=
ne that wolde ſuſtayne me: and then cle=
ued I to my owne arme and ſeruoure
which helpte me / and then I trode dow=
ne the people in my wraſthe and bathed
them ſo in my fure that theyr bloude
ranne downe vpon the erthe: The me=
rites of y lord I ſhal remembre & geue
hym thākes for all thynges which he ha=
th geue vs / & is to ſaye for the innumera=
ble goodnes done to the houſe of Iſrael /
whiche of his mercye and goodnes hath
geue it th^r / for he ſaid / Verely theſe men

The. lviij. Chap. Of Iſaie.

ſhalbe my people/and theſe ſhalbe y^e ch-
 ylderne which ſhal not go out of kynde
 for he was their Sauour/ and broug-
 ht it ſo paſſe that in al their tribulacion
 he wolde not ſuffer them to be ſcourged/
 but wolde deliuer the by his angel who
 he ſente thez. And becauſe he loued and
 pytyed thez/ he redeemed/ he defended ad
 bore the by frome the beginnige of y^e ty-
 me: but althogh they ſo rebelled & chaſ-
 ed his holy mynde that he wolde be tu-
 rned into their enemye & fight agaynſt the
 yet he remembered the tyme paſte/ he re-
 membred even Moſes & his people how
 that he led the oute frome the ſea lyke
 as the ſhepherde leadeth his flocke/ ad
 how he gaue the his holy goſte/ he rem-
 embred howe he led Moſes by his glo-
 ryous arme/ takinge him by the right
 hade & diuidige the waters before the to
 get him ſelfe a name for euer/ he remem-
 bred how he led the thowow the depthes
 thowow the deſte lyke as by an euery ad
 playne waye/ that theiſtumbled not/ for
 the ſpirit of the lord directed them ly-
 ke the

The. lviij. Chapter. Of Hsaye.

he the beastes y^e gain the felde. So ledd^{est}
est thou thy people. O god / to gete the a
gloriouse name. Loke forth therfore frō
heaven & frō the holy habitation of thy
maiestye & beholde / howe is it thus cū
to passe / that thy zeale / thy strēgthe / thy
plentuousse intere petye ād softe mercye
ar so hardened agenste me? Thow arte
owr father. Abraham knoweth vs
neth^{er} Israel knoweth vs: but it is thou
lorde that art owr father ād redem^{er} / thy
name is of euer. Wherfore (lorde) haste
thou led vs frō thy wayes: haste thou
hardened owr hartes y^e we shulde not fe
are the? Binge vs agene into thy sauou^{er}
for thy promyses sake made to thy se
ruants which ar of the trybs of thy he
ritage. It was not longe that thy holy
people enioyed thy sanctuarie / for our e
nymes destroyed and spoylde it / and as
for vs we haue bene thy people euen frō
the begynne of y^e worlde / but as for thē
they knewe the not for their god / neth^{er}
were thy called aftr thy name..

The. lviij. Chapi.

P. iij.

I wol-

The. lxxiiiij. Chapter. Of Iſaye.

I Wolde thou woldest cleve in so-
ndre heauē and come downe th-
at the hylls mought melte aw-
aye at thy presens even as agenst an h-
otte ſyer and that the Violent tyrāts m-
ought be set a ſyer as is water inflam-
medde with ſyer: that thy name moug-
ht be knowne Vnto thy enymes / and th-
ese haithen mought tremble at thy pr-
esens. Descende (I ſaye) with thy wou-
ndreful & Vnwonte workes Vnlooked fo-
re that these hillcs mought consume in
thy syghte: for from al tymes paste th-
ere was noman that wolde heare or ta-
ke hede / nether beholde with his eyes
these thinges which thou haste done for
men waytinge for the: But thou a lone
(O god) thou helpest hym that boldly
ſoloweth right wysnes / and socourste th-
em that depende on the to go in thy wa-
yes . But lo / thou arte nowe angrie
because we are synners and continue stil
in ower synnes and there is not one sal-
ſe / for we are all lyke an Vncleane thinge
and all ower right wysnesses are lyke cl-
otheres

The. lviij. Chapter. Of Iſaye.

othes polluted with the menſtrwe / all we
fall lyke ſeaves / for ower iniquites take
vs awaye lyke y wynde / there is no th=

at wil cal vpon thy name or endeuer h=

ym ſelfe to holde the / wherfore thou hy=

deſt thy face frome vs and ſcourgeſt vs

for ower wykednes . Nowe therfore w=

hen it is ſo that thou art ower father

and we ar but claye: thou arte vnto vs

as a potter and all we ar the workes of

thy hande. Be not ſo ſore angrie (Lorde

I beſeeche the) nether remembers ovr in=

iquites alwayes / but rath^r (I praye the)

conſyder al vs to be thy people. Bo hol=

de / the cytes of thy holy lande are turne

ed into a wyldernes. Zid is forſaken / ye

and even Ieruſalem is a deſerte / ow^r ho

ly temple which was ower beutyful ſh=

ower whereyn ovr fathers prayſed the

is bzent vp / and all ower pleaunte pla=

ces are turned into wyldernesſes. Wyt

thou not (Lorde) aſt yr all theſe thinges

be entred and bowed with prayer: wi

ll thou be ſtyl a ſcourge vs ſo grevous

lye?

The. lviij. Chap.

P. iij.

Men

The. lxxv. Chapter. Of Ilaye.

Men shal seke me whiche now se-
 ke me not / they shal fynde me /
 nowe seke me not / Vnto whome
 I shal saye anon / lo / lo / I am here at yo-
 ur hāde / thus shal it be sayde vpon the-
 ese gentyles whiche yet call not on my na-
 me: for I haue stretched forth my hand-
 es at this tyme paste vnto a nacion that
 beleued not whiche goithe not the right
 waye & is to saye lyueth not after my
 mynde and plesures / which also neu-
 cesseth to exasperat & to anger me euē to
 my face offeringe their offeringes in gra-
 ues & wodes & breūge their incense v-
 pō alters made of stone / they sit prayge
 at tombes & shrynes / sleapige al y night
 in chyrches ful of images / they ate ho-
 gges fleshe & vncleane potage is in their
 dishes: they saye / if thou cdest nighe the
 touch me not lest I make y vncleane / the-
 ese men shal smoke at my wrathe & be set
 a fyre to brene for euē. Beholde / these thi-
 ges are decreed in my presens & I shulde
 not forgete the but geue you your rewar-
 de wherfor I shal laye your wykednes & y-
 wike

The. lxxv. Chapi. Of Iſaie

wikednes alſo of your ſath^r ei your own
 boſoms (ſayth y^e lord) which brete their
 ſacrifices vpoⁿ m^utales & blaſphemed me
 in y^e hill: wh^{er} for I ſhal meate oute the
 eir iniqties age & turn the into their own
 boſoms. th^{er} ſaith y^e lord/as m^e wil ſay
 to hi^m y^e happeneth on an holy vyne: pluk
 no grapes of this/for it is holy: eveⁿ ſo ſh^{al}
 I do for my ſu^{er}ts ſakes becauſe I w^o
 olde not deſtroye the al: but I ſhal b^{ri}g
 forth a ſede out of Jacob & thin heretout
 of my hyl oute of Juda/ y^e is to ſaye my
 choſen ſhal poſſeſſe it & my miniſters ſh^{al}
 dwel ther: ſarone ſhal be fylled w^{ith} flo-
 ckis & heardeſ/ & y^e Dale of Achor ſhal be
 layers for herdes of my people y^e ſeke me
 but you haue betrayed y^e lord & forgotte
 my holy hyl/ you garniſhed an alt^r for
 y^e goddeſ of fortune/ & conſecrated your
 offerig to y^e god of treſu^r/ I ſhal therfor
 kepe you iⁿ ſto^r as treſu^r for y^e ſwerde / y^e
 you mought al be ſmit down w^{ith} it becau
 ſe y^e wh^{er} I called you/ye wolde not anſ-
 wer/ & wh^{er} I ſpake/ye wolde not hear/
 but ye dyd evel iⁿ my ſight & choſed thoſe
 thinge

The. lxxv. Chapit. Of Iſaie.

thigis which I hated. Wh² for th² ſpela
eth y^e lord. Lo my ſuāts ſhal eat / when
ye ſhalbe ful hōgrye. Beholde my ſuāts
ſhal drink / whē ye ſhalbe ful thirſty. Be
holde my ſuāts ſhalbe glad whē ye ſhal
be aſhamed. Lo / my ſuāts ſhal reiopſe
ſinge evē for y^e very helth of their hartis
But you ſhal krye oute for y^e Very ſorow
of your hartes & for anguyſh of mynde :
ye ſhal howle as hōūdis / your name ſhal
not be ſworn by emōg my choſen : for y^e lor
de ſhal ſlaye you / & al his ſuāts by a no
th² name. He y^e ſhalbe prayſed in y^e erthe
let hī be prayſed in y^e true god / & he y^e ſhal
ſwer in y^e erthe let hī ſwer by y^e true lord
for olde enymptes ſhalbe forgotē & takē
away (ſaith he) out of my ſight / for lo / I
ſhal make newe heauē & a newe erthe
& their ſhalbe no mētion of y^e olde / neth²
ſhal thei enymo² aſcēde to mēnis hartis
But theſe mē ſhal reiopſe & enioye theſe y^e
I ſhal make for ev² / for lo / I ſhal make
Jeruſalez right glad even frō hy² Very
harte / whoſe people ſhalbe ioyful w² w²
hō I my ſelfe ſhalbe glad / & merre with
my people

The. lxxvi. Chap. Of Iſaie

My people / there ſhal not be harde in hir
eny wepige oz kypinge / neth^r ſhal there
be aſt^r this eth^r infant oz olde man y^e ha
ue not their ful dayes / but y^e yōge mā at
an L. ycars ſhal dye / a y^e transgreſſour
of an L. ycars ſhal be dāned / they ſhall
buyde houſes a inhabit thē / thei ſhal plā
ate vynes a eate of their frutes / thei ſh^{al}
al not edifie for a noth^r to dwel in it / ne
th^r plantē for a noth^r to eate it / but y^e ly
fe of my people a y^e workes of their hāds
ſhal be as freſſhe as y^e tre of lyfe / my cho
ſen ſhal ſe many ycars a ſhal not labour
in vayne nor bring forth their frute wth tr
ouble / for thei ar y^e bleſſed ſeād of y^e lorde
a their yſſue ſhal abyde wth thē / a y^e tyme
ſhal cū y^e I wil answer thē befor thei cal
on me. I wil hear thē whyle thei ar yet
but in cōcepyng their peticiō: y^e wolfe a
y^e lābe ſhal fede togith^r / y^e lypō ſhal eate
haye wth y^e oye / but y^e erthe ſhal be meate
for y^e ſpēt / ther ſhal be nomo^r trouble nor
plage in al my holy hil ſaith y^e lorde. c. 66
Thus ſaith y^e lorde / heauen is my ſe
ate a y^e erthe is my ſote ſtole / where
then

The. lxxvi. Chapit. Of Hare

then shal this house stode which ye
buylded me: & whe^r is this place wherin
I shal rest: whe^r my hād is made al these
thingis & thei ar rekened emonge y^e thin-
gis which ar made saith he y^e lord: But to
whō shal I loke: euē to y^e hōble in spirit
which trēbleth at my speach / for he y^e sl-
ayeth an oye slayeth a mā / & he y^e slaye-
th a shepe hāgeth a dogge / he y^e offereth
to me anytwarde offerig pleaseth me as
wel as to offer me swynes bloude / he y^e
icēse me doth euē a lyke thig as to pray
seablesse an idole / But these mē haue cho-
sen these thigis & their myndes haue de-
lighted i these wapes & abhominaciōs /
wh^{er} for I shal euē lyk wise chose oute th-
eir shorners / & those thigis y^e thei feared
I shal brige on their neckis because y^e w-
hē I called / nomā wolde ans^w: & whē I
spake nomā wolde hear: But they dyd e-
uel i my presens / & chosed those thinges
which I reprove. Hear y^e worde of y^e lord
ye y^e trēble & fear at his speache / pour br-
oth^{er} which hate & abhorre you because
ye cal on my name sape / let y^e lord ma-
gnifye

The. lxxvj. Chapi. Of Iſaye

gmiſſe hi ſelfe y we mought ſe your gla-
dnes / But ſiche mē ſhal be cōfūded / ye / e-
nē now beſineth y voyce of y lordē (acco-
cernig y deſtruccion of y cyter tēple takig
v̄geāce & rewarding his enemies) to be
harde like y lamētatiō of a womā grete
w' chylde before hir pāges & labours cū
whē ſhe is brīgig forth a mā childē who
hath harde ſiche thīgis: or who hath ſe-
ne ſiche thīgis: do y ethe brīg forth al on
a day: or at al folke borne at once as I do
cōceyuethe & brīg forth hir childer: do
I deſtroye or do I not rath' begette: do I
not begette: & do I not make barē ſaith
god: be glad w' Jeruſalē & ſinge w' hir for
ioye al hir louers / reioyſe w' hyr euen fro
your hartes al hir moorners: for ye ſhal
ſouke & be ſatiſſyed at hir teatis of cōſo-
laciō / ye ſhal ſouke & be replenished w' th
hir gloriouſe plētuousnes for th' ſpake
y lordē / Lo I ſhal lede forth prynces to hyr
lyke a floude / & y pow' of y gētyle ſhal I
lede forth lyke a gret ryſing wat' / ye ſh-
al ſouke th' for & be borne in hir boſome &
dāſed vpon hir knees / for I ſhal cōfort you
& euen

The. lxxij. Chap. Of Iſaye

& enē in Jeruſalē ſhal you receyue cōſol-
 aciō as of a moth^r cōforting hyr ſonne: &
 whē ye ſe this / your hartis ſhal ioye &
 your bones ſhal floureſhe lyke a grene
 plāt / & y^e lordes ſuāt ſhal prayſe his po-
 w^r / & his enymies ſhal he threaten: for
 lo / y^e lorde ſhal cū in ſpyer / & his chariots
 lyke a whirlewinde wth grete ſurp / to a-
 vège in his wrath / he ſhal cū in y^e flame
 of ſpyer / for wth ſpyer & wth his ſwerde ſhall
 he iuge eu^{er} y^e fleſſh: & his welbeloued ſe-
 ayne for his ſake ſhal be increſed: But thē
 ey^e y^e vowed to make theyr ſelfe cleane in
 groues / & thei^r eat opēly emōge thē ſel-
 fe hoggis fleſſh / myſe / & ſich oth^r abho-
 minable vncleannes ſhal be takē awaye
 alſogith^r ſaith y^e lorde: for I ſhal cū to ge-
 at^r togeth^r bothe eu^{er} y^e naciō & tōge thē
 thei^r ſtudyes & workis: & thei ſhal cū & ſe
 my^e mirafte. Alſo I ſhal geue thē a to-
 kē & ſende ſome of my choſen to y^e gētyls
 as to y^e Eplicks / Lybes / & Lydees which
 are noble archers: I ſhal ſende to Italye
 & Grece & to y^e ſardeſt eplāds wth yet hē
 had not my preaching nor ſaw my glory
 & thei

The. lyvj. Chapi. Of Iſaye

¶ they ſhal preach my glouye emōge the
gētils / bringyng al your broth^{er} frō y^e m-
ultitude of y^e gētils to be an oblaciō to y^e
lorde / thei ſhal brige thē on horſe / in wa-
gēs & chariets / on mules & i cartes to Je-
ruſalē my holy hy^l ſaith y^e lorde no noth^{er}
wyſe thē y^e chylidern of Iſrael we^r wont
to bring thēir oblaciōs into y^e houſe of y^e
lorde in clene Veſſels / & out of thē ſhal
take ſome preeſtes & leuytes ſaith y^e lor-
de: for as this newe heauē & erth wth I
ſhal make ſhal abyde in my preſens ſai-
th y^e lorde: even ſo ſhal your ſcade & your
name abyde alſo / & th^{is} ſhal be ppetual fe-
ſtes of y^e newe mones & ppetual ſabbath
days / & euey fleſh ſhal cū to worſhipe
befo^r me ſaith y^e lord: & thei ſhal goforth
to beholde y^e karids of y^e ſynners agenſt
me / for y^e worme of thē ſhal nev^{er} dye / &
thēir ſyer ſhal nev^{er} be quēched / & thei ſh-
all be lothed of every fleſh.

The ende of y^e prophecy of Iſaye

Printed in Straſzburg by Balthaſar
Beckenh in the year of our lorde
1531. the .x. daye of Maye

